JUNE 1933

PRICE 15 CENTS

A DAY FOR CHRIST
JUNE 18

The causes of missions, education, benevolence and the ministry are uniting in the observance of June 18, "A Day for Christ." The economic crisis places each one of these great causes of Christ in a critical situation. The purpose of the united action is to secure adequate funds for these causes to function in these days of unprecedented financial stress.

June 18 is set aside in order that the missionary year may close in a way worthy of our Master and his causes in these unparalleled times.

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A DAY OF ACTION

It is to be A DAY of earnest preaching, deep penitence and Christlike giving.

It is to be A DAY when each congregation faces its goals for Christ's causes and renews its holy purpose to reach them.

It is to be A DAY when each member of the church will, if humanly possible, pay up in full the pledge that he has made for Christ's causes.

It is to be A DAY when each member will respond to the roll call by renewing his allegiance, and by bringing an added gift to the altar of communion for Christ's great causes of missions, education, benevolence and the ministry. Each congregation will choose the causes to which it will give.

It is to be A DAY when the churches will realize that if the world goals can be reached the problem will be solved. If the year's giving declines 15 per cent the work will survive. If the contributions drop below that, disaster to His causes is imminent.

It is to be A DAY when churches and individuals that have not given are challenged to a new loyalty and opportunity.

It is to be A DAY when all realize that the world's emergency means either Christ or chaos.

It is to be A DAY of acknowledged responsibility, of genuine generosity, and of victorious faith.

It is to be A DAY when the people must realize it is one of commitment or denial of Christ's purposes and causes.

It is to be A DAY when like the churches of Macedonia it can be said of us, "Amid a severe ordeal of trouble, their overflowing joy and their deep poverty together have poured out a flood of rich generosity."

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COOPERATING ORGANIZATIONS

United Christian Missionary Society
Pension Fund
Board of Temperance and Social Welfare
Board of Education and Cooperating Colleges
State Missionary Societies
Association for Promotion of Christian Unity

An Enthusiastic World Call Secretary

Subscriptions to WORLD CALL are coming in by leaps and bounds from the East Dallas Christian Church, Texas. The pastor, L. N. D. Wells, stopped in the WORLD CALL office not long ago and let us in on the secret. That secret is none other than Mrs. Bert Mann, who is making splendid progress toward materially increasing the East Dallas subscription list.

Mrs. Mann has to her credit in less than five months, 78 subscriptions. While that number puts the church at the head of the 1933 subscription list to date, this WORLD CALL secretary is not stopping with that figure. One hundred subscriptions at least is her goal, and by the end of the year she is hoping to have that number considerably increased.

When we look at our records and see the figure "78" we're ready to believe that WORLD CALL must be getting better all the time! But when we think of the tireless efforts and willing service which Mrs. Mann is giving, we're quite humble. Securing magazine subscriptions is no easy task, and records indicate that it is more difficult to get them in the large churches than in the small ones. East Dallas is grateful to an interested and energetic WORLD CALL secretary. WORLD CALL is equally appreciative of the fine work Mrs. Mann is doing in enlisting those East Dallas folk in the ranks of WORLD CALL.

It is not generally known that WORLD CALL has over 4000 enthusiastic secretaries who look after renewals and get new subscribers. The work they do is simply wonderful, and it would be impossible for us to keep going without them. WORLD CALL is the only completely self-supporting missionary magazine in the country. Not a cent of missionary money goes into a subsidy of any sort. The reason we are able to do this is the devotion of our WORLD CALL secretaries.

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World Call

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The Threshold

The cover of this June issue expresses the double theme of this number—Children's Day and Foreign Missions. The Japanese girl in the picture is placing a prayer-stone on the already loaded feet of Gesu, the Buddhist god of children. The smaller figure, we have been told, is more typical than the larger one. The bibs thoughtfully provided for these images are red when new, but they often remain exposed to wind and rain until they are a very different hue.

You will enjoy Mr. Hendrick's story of the boyhood of Kagawa. What if the missionary had withheld that Christian courtesy to a lonely lad? How great a good God has made out of a kind word!

Recently WORLD CALL asked our entire ministry to tell us whom they considered were the ten most effective preachers among the Disciples. When the half bushel of post card replies had been tabulated, the following names appeared as the first ten. For purposes of reference we list them in alphabetical order.

George A. Campbell
A. W. Fortune
Jacob H. Goldner
Claude E. Hill
Burris A. Jenkins
Edgar DeWitt Jones
Raphael H. Miller
George P. Taubman
L. N. D. Wells
P. H. Welshimer

This month we are happy to present the first sermon of the series by George A. Campbell. Next month A. W. Fortune writes on "Guarding the Springs of Civilization." *The Canton Christian* discovers the interesting fact that four of these ten men are graduates of Hiram College and were in school at the same time, under the presidency of E. V. Zollars. The four were Goldner, Miller, Fortune, and Welshimer.

Did you ever think of missionaries as hunger fighters? The article describing how this is done reminds us of a statement by the late E. L. Powell of Louisville. He said, "The whole framework of society is involved in the imperial program of Jesus. Poverty, vice and crime are inconsistent with the present social condition of our great cities. The Bible, through and through, insists upon the redemption of the bodies of men as well as their souls, and of the whole framework of human society."

One of the features of WORLD CALL which has quietly been winning its way is the page of "Book Chat." If you have not yet made the acquaintance of this fireside conversation about the great Christian writing of our day, let us urge you to sample it in this issue. Our guess is that you will be added to the increasing number of people who never miss it.

"*Our Continuing* Program" is the second of a series of mountain-top views of our vast cooperative enterprises. . . . The article on prohibition is the most lucid and challenging discussion we have lately seen on this troubled matter. . . . A recently returned visitor to our missions gives her impressions in a round-the-world sketch. . . . A missionary tells how the swift forward march of progress hustles the foreign representatives of the church to keep up. This is "the changeless east!"

As we go to press word comes by cable from Africa announcing the death from heart disease, May 3, of Charles P. Hedges who has spent twenty-five years in that land. Mrs. Hedges will return to this country immediately with Dr. and Mrs. Ernest Pearson, to join her children in Kentucky.

Rural Life Sunday

DEAR EDITOR:

I am sure the whole brotherhood is proud of WORLD CALL. Your interest in the rural church does my heart good.

But somehow I would like for our people to have corrected a mistake you made in the May issue. You say that "Rural Life Sunday was launched at a meeting of the International Association of Agricultural Missions, held January, 1929." Now the Association, as good as it is, had no more to do with launching Rural Life Sunday than I did with America going off the gold standard.

We had at Gilboa Church, Cuckoo, Virginia, Sunday, May 7, 1933, the *nineteenth* annual Rural Life Sunday. So you see how far behind the International Association of Agricultural Missions are. If the credit goes to any organization for launching this movement it surely should go to Gilboa Church.

The pastor there was Dr. W. M. Forest, now head of the Bible Chair at the University of Virginia. He went to the Governor of Virginia and got him to issue a proclamation for the day. (I believe the fact is that he wrote it and the Governor signed it.)

Gilboa Church has never missed having this day any year since then. Many requests come each year for our program. The second year that it was held the University of Virginia issued a program as one of their regular bulletins. The movement spread from that year on. I believe the Agricultural College of Virginia and West Virginia have been promoting the day long before 1929. I wish you would correct your statement.

C. M. FORD.

Pendleton, Va.

WORLD CALL

VOLUME XV JUNE, 1933 NUMBER 6

Preach the Word!

WHEN a sermon is remembered for twenty-five years, and the very tones of the preacher still echo in the heart, it argues an unusual man in the pulpit. . . . Across the years I can still see Dr. Powell as he stood that day, in the prime and glory of his power—his slight figure, his huge head, his thin, light hair, his keen, searching eyes—not a graceful man, his gestures angular at times, his face aglow with an unearthly light, uttering his high message in words vivid, full of grace, and surcharged with living fire. . . .

"No skill of oratory could have produced that sermon; it came from no such art. It came from something beyond creeds, something far beyond differences of theology and methods of worship. It was that old, haunting, pathetic, subduing, thrilling voice heard in all ages of the church, amidst the splendors of medieval superstition, as in the fiery appeal of modern revivalism. Older than Christianity itself, it is more vivid than music and more eloquent than architecture, and its spell is as mysterious as the wind in the trees. Such words have stirred the souls of men in every age, winning restless, wayward spirits by their divine passion, and turning bloodshed and rapine into righteous crusades. Whether spoken on bare hillsides beneath a crucifix, or in a plain white country meetinghouse, such words can never lose their power while human nature is the same."

IN 1923 Joseph Fort Newton used the above words to describe Edward Lindsay Powell, who for more than forty years was pastor of the First Christian Church of Louisville, Kentucky, and who has recently entered the paradise of God. They were quoted by our contemporary, *The Christian*, from Dr. Newton's volume, *Some Living Masters of the Pulpit*.

At such a time as this, what could be more fitting than that we consider that phase of his ministry to which Dr. Powell gave his most sustained and carefull attention. Above all else, this man was a preacher! Neither the pressing cares of a great church nor the clamant voices of a mighty city were ever able to lure him away from preaching. He believed that he was called to preach the gospel, and preach it he did, until God endued his words with wings.

CONSIDER the length of this man's ministry! Four decades of momentous history rolled across the world while he stood in one pulpit and drew forth from inner treasuries things new and old to feed the soul of his city. Was he able to do this because those inner resources were inexhaustible? No, but rather because he had found the secret of renewal. In fellowship with master spirits in worthy books, in the quiet of prayer and study, in the unhurried conversation of friend with friend, he found that to build his spirit which could also build other spirits. "Never once have I heard him when he did not transmute his thoughts into fire and light to kindle and illumine," says Newton, and the Dean of Christ Church Cathedral in Louisville writes in his *Cathedral Notes*, "As a preacher, Louisville, doubtless, has never had one more popular and influential. For years his 'Month-End' sermons, delivered in old Macauley's Theater, next the church, crowded its capacity from pit to dome."

OURS is a disorganized and chaotic world, but it will never be rescued from its present straits by that type of minister known as "a great organizer." It is a hungry and jobless world, but it can never be led into work and plenty by those who turn the pulpit into a serving-table. It is a blind and visionless world, but it can never be lifted into spiritual literacy by providing a certain number of cubic feet of classroom space per child. It is a lost world heading for revolution and mass suicide unless into our pulpits shall come more men who say of their high commission, "To this end came I forth. This one thing I do." It is a dying world unless from our pulpits can come a God-inspired leadership which gives to the organizer a planet-wide purpose, to the social worker the vision of a redeemed race, to the teacher a patriotism for humanity.

It was this high leadership which Dr. Powell gave to his generation. It is this type of leadership which WORLD CALL is bringing to its readers through the series of sermons beginning in this issue.

The Month Among Disciples

The Event of the Month

The local church has been re-discovered! The last time this happened the United Society was formed to eliminate competition between some of the national agencies which seek to get the ear (and incidentally the contributions) of the churches. That was thirteen years ago, in Cincinnati.

This time the meeting was held in Indianapolis. The Commission on Budgets and Promotional Relationships brought to the attention of the various national agencies that the local churches are still subject to too many calls, and that, in view of the rather limited amount of money available, such calls tend to become competitive. Through a sub-committee of nine people, headed by H. O. Pritchard of the Board of Education, the experience of other communions with this problem was discussed. The meeting voted that they favored moving toward the goal of "unified promotion," which means, according to the Committee of Nine, the following:

1. Bringing together in a central promotional group the representatives of the Brotherhood causes which cooperate with the International Convention and which appeal to the local churches for funds.
2. Selection of a leader for this group.
3. Acquainting the local churches with the needs and accomplishments of the various cooperating agencies.
4. The division and allocation of funds.
5. Bringing the plans and programs for such unified promotion annually before the Commission on Budgets and Promotional Relationships.

This is a highly significant forward step, and the churches will study with great interest the method in which the details of this project are refined.

The Personality of the Month

How many people know that the man who is today probably the most widely read American novelist was for more than ten years a minister among the Disciples of Christ? Between the years 1897 and 1908 Harold Bell Wright was pastor of five Churches of Christ in Missouri, Kansas and California. His books are said to have a larger sale in America than those of any other writer. Probably one of the reasons for this is the fact that he never succumbed to the craze for smartness and smut. Although his writing will probably never rank with that of the immortals of literature, it will stand as a splendid example of warm and human understanding. In more than one book it is a pastor's love for people which shines through the printed page.

Wright, now more than sixty years of age, recently told in the *International-Cosmopolitan* why he joined the Christian Church. He said:

> The evangelist presented a view of the Christian religion which was entirely new to me. I continued attending the meetings. I was tremendously interested to learn that one might be a Christian without subscribing to the doctrines of any particular denomination.
>
> The evangelist belonged to an organized body of Christians who called themselves simply Christians or Disciples of Christ. They constituted, they said, the Christian Church or the Church of Christ. He preached the teachings of Jesus as those teachings are presented in the life and words of the Man of Galilee. He pleaded for the union of all denominations under the name Christian; this union to be effected by basing church fellowship upon the belief in and the acceptance of the Christ.
>
> I was tremendously moved. The very simplicity of the idea was startling. The vision of a united church was thrilling.
>
> The appeal which Jesus of Nazareth has ever had and must ever have for men took deep hold of me. I saw Christianity as a principle of living, a manner of thinking, a way of behaving, so that one's life should count as a service to all life. To make one's life a contribution to the life of one's day and generation—this, to me, became the sum and substance of living. . . .
>
> I have been working over the idea ever since. With ever increasing clearness of vision I have seen that to live is to serve, and that all true service is Christian. That is why I say the experience was a great adventure.

The Church of the Month

On a little swell overlooking the wide fields of the Cumberland Valley stands the Beaver Creek Christian Church. No other spot in Maryland more beautifully portrays rural peace and abiding Christian faith.

During the week of May 14, 1933, this church will celebrate a century of existence. One hundred years ago Alexander Campbell preached here in a tent, and the result of his and other people's labors was the formation of a church. During Centennial Week Charles Hume Funk, the pastor, arranged to have such outstanding people as H. H. Harmon, pastor of the National City Christian Church, Washington; Peter Ainslie, pastor of the Christian Temple, Baltimore; William M. Norment, pastor of the First Christian Church, Hagerstown; and Walter S. Hoye of Louisa, Virginia, to speak.

Beaver Creek Church is known as the mother church of this region. We rejoice in its hundred years of distinguished service and in the bright promise in which its second century dawns.

Love Found a Lonely Lad

By KENNETH C. HENDRICKS*

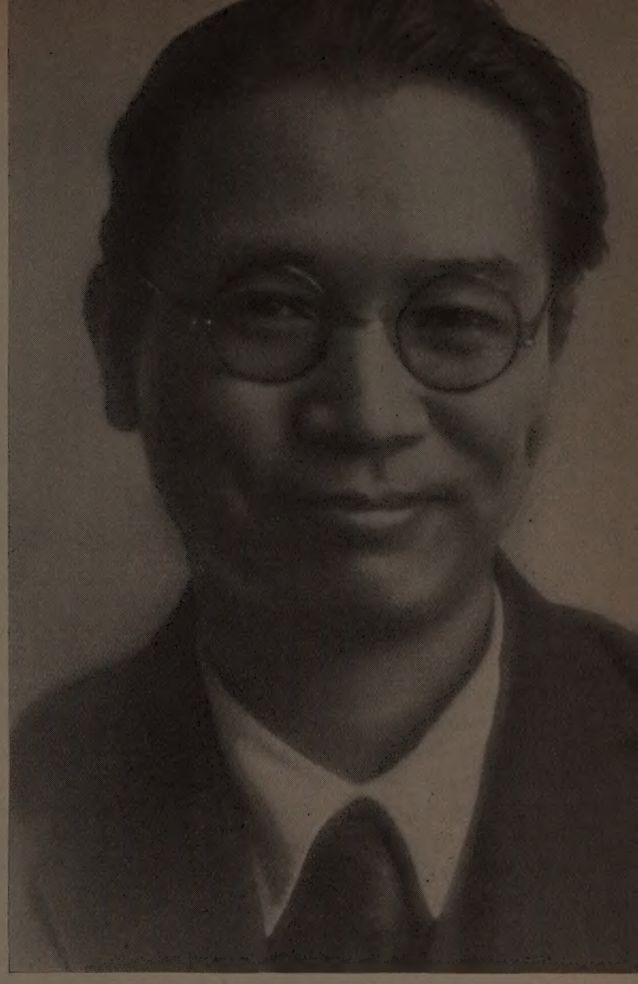
•

THERE is a false but very common notion that the climate of Japan is uniformly mild, with cherry blossoms ever blushing in the sweet embrace of azure skies. An equally erroneous idea is that the Japanese people, in common with other Orientals, are possessed of a constant placidity, unbroken by emotional storms and stirrings such as we westerners experience.

No more convincing example of the capacity of our Japanese neighbors for going from the depths to the heights could easily be found than the life of the well-known Kagawa. This man's ability and influence have become table-talk the world around, but the story of his inner life from early boyhood has only recently been written. Even yet much remains untold, but we have learned something of the heart-breaking tempests he passed through.

Unwanted offspring of a geisha-girl, Toyohiko Kagawa, while still a small child, was sent, with an older sister, away from the city residence of his dissolute, though once nationally respected father, to the old Kagawa estate in a country town. Given a grudging shelter in the dreary old mansion by a stepmother and a foster grandmother, the two children soon learned many a bitter lesson in the school of lovelessness. The sister was made to toil unceasingly, with frequent beatings in addition, until she ended in a state of hysteria and invalidism. Driven to desperation at his sister's suffering, little Toyohiko often cried out against it all, only to receive his own measure of punishment, whether of burning "moxa" applied to the skin, or of imprisonment in some dark outhouse, or, to say the least, a deluge of venomous curses.

Often the lad fled the unbearable household to seek the comforting fellowship of butterflies, birds, and mud turtles, or occasionally, the companionship of his only boy friend, the son of a poor peasant who helped farm the estate. Even at school and among the neighbors, life somehow did not show a kindly aspect to the harassed boy. One incident, in particular, left a soul-scar too deep ever to be removed. A neighbor girl lay at the point of death, and the blame for her injury was falsely laid upon young Kagawa. Wild with grief the little "great-heart" nevertheless kept his head, and did the magnanimous thing of making a present of his entire savings of some $2.50, together with an apology, to the parents of the girl, in the hope of somehow helping the matter.



Toyohiko Kagawa

Sent away presently to another town to attend high school, Toyohiko was keen and capable in his studies but miserable in spirit, because disliked and tormented by a clique of rough schoolmates, and because lack of time and opportunity kept him from his well-beloved world of nature. The poor lad pined and languished in the bleak wastes of despair. All the previous bitterness of his young life was as nothing to the black tide which now surged about him.

But dawn has a way of taking darkness by surprise, and God has a way of flashing into yearning lives an undreamed-of radiance. The hospitality of a missionary home into which the desire to improve his English had taken the youth, and the response of a hungry soul to the missionary's repeated insistence that God cared for him, worked the miracle. His new-found friend and teacher taught him the passage about God's watchful interest in sparrows and lilies and people. He took the lad out into the fields, un-

*One of our missionaries recently recalled from Japan, now finishing a course in Yale prepared to serve the churches at home.

der a smiling heaven, and said, "Now let us laugh," and laugh they both did, while the exorcised demons of despair fled from young Kagawa's heart forever.

FROM that day the newborn faith and aspiration of his soul cried out continually, "O God, make me like Christ." That his prayer has been heard no one at all familiar with the life and spirit of the man would care to deny. The ages will bear witness that God found in Toyohiko Kagawa an instrument in which boundless Love could flow out upon human society in blessing and fruitfulness. The despondent youth whom God made glad has taught millions of others to rejoice.

Disinherited for his refusal to give up the Christian faith, Toyohiko was aided by Christian friends to enter a church college, where he made a brilliant record, even outshining some of his teachers, and at the same time bore fruit constantly for Christ, in loving service and in evangelistic testimony. He took into his meager living quarters friendless, abandoned creatures—a cat, a dog, a poor starved beggar. He gave away everything that was given to him, and was happy all the time. His sympathies were unlimited in scope, and to his serious discomfort and unpopularity among the college students, they even caused him to protest against the war with Russia. He was taken by night and violently manhandled for his "pacifism" and "treason," but with heart full of calmness and love prayed, "Father, forgive them."

CONTINUED unconcern for himself brought on tuberculosis, and it was necessary to retire to a fishing-village for a year of outdoor life. Following this he entered theological school. Before graduation-time came, with its all-too-slow steps, this frail youth was already living and serving among the wretched victims of the festering slums. The critical examination-week was upon him just when he had taken to his heart and home a castaway infant, which he was joyfully nursing back to life. Examinations waited, but human need never waited if he could help it. Being "like Christ," saving God's children—this was his only object and the all-together-satisfying source of his joy.

The subsequent chapters in the radiant and blessed story of Kagawa's "imitation of Christ," even to this present hour: his championship of the downtrodden laborers of both city and country, his wonderful and justly popular literary productions, his nation-wide and powerful campaigns of evangelism, his challenging and gradually more effective summons to the Church in Japan, and elsewhere, to follow Jesus adventurously, his marvelous defiance of ill-health and partial blindness—even of death itself, all this and much more, are they not common knowledge?

ONE thing, however, one seldom hears mentioned, that is the appealing humanness of the man. His handclasp and eager smile, so unostentatious, so charmingly sincere, bestow an incalculable benediction. His power is in his simplicity and joy and love—the very simplicity and joy and love of that One who so wonderfully wiped away his youthful tears, and sent him out to lift innumerable sorrows from hopeless human hearts.

Away with the myth that oriental people are esoteric and fatalistic and placid and therefore incapable of responding to the warm human appeal of Jesus Christ! God has thrown upon a world-screen, for all to see, the agony and the joy of which one oriental member of our human family was capable. Through Toyohiko Kagawa, once a lonely, broken-hearted lad, now a world leader, our Master is pleading with us all to plumb more deeply the hidden possibilities of human nature—to forget ourselves into a rich oneness with the warm, throbbing heart of the universe. Thank God for Kagawa.

Kagawa's Meditations on Evangelism

"Some say that it is pure presumption to urge repentance upon people and proclaim a gospel of salvation. They insist that only he who is out of step with the times indulges in such arrogant conduct. Among those who argue in this fashion, the wayward, the egoist, the willful and those who press for their own selfish way abound.

"Others, again, contend that it is wrong to urge repentance upon one's fellows and attempt to save them, because such action issues from a sense of superiority.

"Were it possible for men to live an isolated, sundered life, repentance and salvation might not be necessary. In that case the individual might be left to settle his own affairs. But where the syphilitic disease of a debauchee poisons his descendants even to the fourth generation, and where the alcohol which men drink smites with a curse even to the tenth generation, one cannot but implore people to repent.

"Even more imperative is the necessity of urging repentance upon moneyed men who, because of their unawakened state, tyrannize over tens of thousands of toilers and treat them as wage-slaves.

"From the individualistic standpoint there may be no need to press for repentance and preach salvation, but where life takes on a social aspect these two moral activities become imperative.

"For the individualist in whose consciousness society is still unborn, a world where self-gratification is the norm may seem right, but society will never come to its own on that basis.

"Because the building of a moral social order known as the Kingdom of God was explicit and inherent in the teachings of Jesus, His religion and the way of the present-day proponents of individualism naturally clash. He who calls evangelism antiquated is a novice as regards life. When the destiny of mankind as a whole is considered, we must acknowledge that Christ made no mistake in his passionate effort to save."

From *Kagawa* by William Axling.

Hunger Fighters Carry On!

By IMOGENE MULLINS*

•

IT WAS the close of a tropic day. The swift African night had closed in on Dr. and Mrs. Donald H. Baker as they sat on the porch of their modest missionary cottage at Mondombe. Suddenly out of the black jungle came the melancholy throb of a drum. Mrs. Baker turned to one of the natives asking, "What does the *lokole* say?"

He listened for a moment, then replied, solemnly and sympathetically, "It says, 'we have no meat tonight!'" "No meat" is a common cry in Africa.

Christ lived among hungry people. He knew what hunger was, probably from personal experience. He therefore taught us to pray, "Give us this day our daily bread." He told the fishermen how to cast their nets. He upheld his followers when they gathered corn to eat on the Sabbath. He fed the multitudes. He seemed to believe that love treats a man's bodily needs as a sure approach to his spiritual hunger.

Improved poultry opens a way to a higher standard of living. (India)

Our missionaries recognize that Christian love cannot stand aloof from the bitter struggle for existence, from the labor that produces the necessities of life.

*Publicity Aide, U. C. M. S.

Machines are doing away with primitive methods in many places. (China)

Half the world depends on rice for its food. (Japan)

Like the monks of the Middle Ages who transformed swamps and forests into rich pastures and cultivated fields, they are teaching their people that to supply needs and to relieve suffering are acts of highest stewardship.

When that first small band of missionaries landed in India fifty years ago, they were immediately engulfed in one of the worst famines of history. One of them wrote home, "There is not an hour of the day that there is not someone crying out in our yard, 'O lady sister, give me bread. I am dying of hunger.' I hear their cries all day, and at night go to sleep haunted by the memory of their famished faces. We eat only two simple meals a day, and that seems too much, with such misery and suffering around us."

These starving ones were fed in the name of the One who had called them to India. But what was the next step? It seemed to the missionaries that it was to teach these people to cooperate with God's laws of the harvest so that they could avoid other such catastrophes.

At Pendra Road, India, Walter G. Menzies is doing one of the most effective pieces of rural and agricultural work in that entire country where it is estimated that eighty million people have never been thoroughly satisfied at a single meal. This year over two hundred rice fields are under cultivation and twenty-five farmers received seed grain which they will return with a small amount of interest, the profit of which will go to the church granary. Imported poultry is replacing the native fowl which hides its nest and lays an egg the size of a walnut.

The agricultural fair has become an annual event. This year forty-seven villages were represented, and 1,520 entries registered. Farmers learned of better live stock, seed, and ways of improving agriculture. At Mungeli and Takhatpur similar work is carried on. The girls of the vocational schools are taught to care for poultry, goats and cows. They have their gardens and small fields of rice and peanuts. At Damoh, the boys have a herd of Jersey cows, and were very proud to close a successful farming year notwithstanding low prices.

The thrilling story of feeding the multitudes is carried over into China. Christ fed five thousand. There are 450,000,000 Chinese who are receiving better and more food because of missionaries who represent Christ. At the University of Nanking there are agricultural laboratories, farms where practical experiments are made to find and improve the best crops of China. Here carefully selected heads from eight thousand fields of wheat have been bred and cross-bred until a wheat 50 per cent better in yield and quality has been produced. Sixteen branch stations are producing better cotton and corn. A far cry from the millions of Chinese farmers who yet build *tudi-miaos*, or earth-god shrines, and pray to the spirits to watch over their crops!

Tomatoes in China

The Rural Center at Luchowfu is still in the developmental stage, but has already proved its worth. The country boys who are trained there go out and help to establish Christian communities. New industries and markets for the products of the farmers have been established, and this past year over a thousand tins of tomatoes were canned and sold.

Babies, too, must be fed. In a country where milk is as scarce as it is in China, this is indeed a problem. But Dr. and Mrs. Douglas S. Corpron at the Luchowfu hospital have solved it with soy bean milk. Yellow beans, China's cheapest source of protein, are soaked overnight, sieved, and brought to a boil in eight times their measure of water. Sugar, flour, salt and calcium lactate are added, and the product looks and tastes like milk. It lacks only butter fat. Babies thrive on it.

In Japan thirty million people in farming communities have not yet been reached by Christian agencies. Through the Rural People's Institute held at Akita, young farmers from the mountains and valleys of the prefecture gained not only knowledge of better farming conditions, but courage and confidence in themselves to better conditions in their communities. One of these young farmers was instrumental in bringing a Christian preacher to his own remote locality; others helped in evangelism and in organizing famine relief for districts hard hit by crop failure.

In warm Africa, where the weather is favorable and the ground fertile, it seems there should be plenty to eat. But this is not true. Most of the people are hungry. Like the primitive man who was afraid to plow or even stir the earth lest he disturb the lurking spirits which would then destroy him, the African, dominated by superstition and fear, has not yet learned that the earth is his friend. In the back country the people depend upon the fickle products of the forest. When our missionaries make itineraries, they take with them huge bags of beans which feed hundreds of people who are literally starving.

Garden Plots in Africa

But in the Christian villages the garden plots grow larger each year. The missionaries send out the teachers and evangelists with their axes to clear the forest ground. Now, especially at the mission stations, there are beautiful plots of beans, cow peas, soy beans, peanuts and sweet potatoes, and trees bearing delectable papayas, bananas, avocados, grapefruit, limes and oranges. Hundreds of nut-bearing palm trees furnish the country's butter substitute. When the boys in the dormitories return to their villages they take with them seeds, sprouts and young trees.

The rural districts of Paraguay and Argentina are a Macedonia to our missionaries. Already the Christian youth trained in our schools are carrying the religion of Jesus to the rural people and at the same time applying their knowledge to the most acute problem they have—how to make and improve their daily living. One of our missionaries in Mexico was approached by a Christian who had come to pay his tithe. She knew how desperately poor he was, and suggested that perhaps this sacrifice was too much. "Oh, I can easily tithe," he answered. "Why, we have something to eat almost every day."

Almost two thousand years ago the Master was preaching to a multitude. All day he had ministered to them. As the shadows of evening lengthened, his disciples gathered about him, urging him to send them away that they might go to the village to buy bread. But he turned and said quietly, "They need not go away; give ye them to eat." Then with five barley loaves and two fishes, and the blessing of his Father, he fed them.

Christ's example in feeding the multitude is ever before our missionaries. As they teach the masses how to cooperate with God in feeding his children, they are reenacting one of the greatest of all dramas. Whether it be on the grassy slope of a Judean hill two thousand years ago or in famine-stricken China today, such work has the blessing of the loving Father of all men.

"Kept"

By GEORGE ALEXANDER CAMPBELL*

Holy Father, keep them. *John* 17:11.
I kept them. *John* 17:12.

IT IS not enough to win people to Christ and to his church. We need to keep every precious soul that has moved toward Christ. God's blessing has rested on all our methods of winning people; the revival meeting, the regular services, the teaching of youth in Bible schools, the home influence, personal work. Let no one rule out any of these. The spirit of the gracious invitation of the gospel and its fruitage has sanctified every plan the church has ever used. But no matter what method, the percentage of loss has been too large.

As life flows on it brings new problems, new temptations, new doubts, new associations, new sorrows and discouragements. Every life, therefore, needs constant adjustment, constant support. No greater problem confronts the church than that of holding those who have named the name of Christ. Many sincere people have surrendered their faith to intellectual doubt. Some have succumbed to riches, some to sorrow, some to poverty. Others have turned away because of church troubles and personal animosities. How complex is one's loyalties and his disloyalties as well! We have no statistics of those who have grown weary in well-doing—we are stronger in figures that add than we are in those that subtract—but their name must be legion.

How shall we guard and keep those who have started on the upward way? The bleeding burden of Christ's importunate, passionate prayer which might properly be called the Lord's Prayer is "Holy Father, keep them." If these should be kept, he seemed to feel that his every desire would be accomplished, the kingdom established and the world redeemed.

Kept by Intercessory Prayer

In this intercessory prayer, most intense and earnest, their Lord and Master poured out his soul to the Father for his chosen. He sought to wall them around with heaven's protection. They responded by loving him and committing their all to him. The word of truth he implanted in their inward parts and they accepted it as all-guiding and all-controlling. He called them to face a hostile world, and buttressed them from within. The kingdom rested upon their fidelity. It is inspiring to think of God as marshalling all the powers at his command just to keep these frail and fragile men loyal to the Word.

George A. Campbell

"While I was with them I kept them in Thy name." But as he was soon to leave them he implored the Holy Father to keep them in his name. Surely heaven will never allow one of these to stray without inexhaustible efforts to keep him. How good to realize that this prayer of our Lord was answered. His disciples were kept, all following the gleam till death called—a violent death to most of them.

CHRIST'S intercessory prayer had in it the note of joy which he desired to impart to them. In calling them to the way of the Cross he did not call them to a life of gloom and despondency; but rather did he call them to a life of peace, joy, victory. "That they might have my joy made full in themselves." "Made full" implies unlimited joy. The Christian should seek to enjoy God as well as to use him. Perhaps we talk too much about the sacrificial life. We might expunge the word sacrifice and all of its affiliates. At least we ought not to misinterpret these sacred words. No Christian is called upon to make a real sacrifice, for sacrifice in the Christian sense is simply giving up the lower for the higher. The Cross may hurt for a time, but soon to every bearer it turns into joy and deep satisfaction.

The church should follow the Master's example and have the deepest concern for all who have joined the church family whose table is spread with his emblems of love. This deep concern should lead to importunate, joyous, intercessory prayer. If any go out from the Lord's home they should be compelled to pass through walls built of love and pleading prayer. "We have learned to pray again" given as the cause of a great national revival may also be given as the power of

*Biographical note on next page.

holding and keeping. He called his disciples friends. He knew their names. The bride should be as the bridegroom. We must weep with those who weep and rejoice with those who rejoice. In a family the weakest has the love and care of all.

No Christian can stand alone. God's way is for mutual support. The church in its personal ministry needs to be democratized. No minister can "keep" every one of hundreds. The minister must have much help from many consecrated men and women. We are a company not of priest and people. All are priests, ministers of God's grace.

The Master's intercession was closely related to a teaching ministry. That word must still be l o v e d, presented, interpreted, propagated. The t r u t h gives power and comfort. Those who feed upon the Word will have the power to carry on and to abide. It is easy for a church to cease to be a church. It may become a mere organization, a school, an entertainment society, a business house, a club, forgetting that it is a band of men and women possessed with the love and spirit of Christ who to them must ever be Lord of all. Let us not build churches of the minimums, eliminating much; but churches of the maximums. To do this we must restore prayer, importunate, intercessory prayer and intelligent study of the Word, being ever earnest and diligent.

Kept by a Mission

To be kept is not to be passive. No one can be kept by doing nothing. Life is a battle. To conquer we must go forth and brave the winds. Hear the Master: "As Thou hast sent Me into the world, so have I sent them into the world." He keeps by commissioning to great and holy tasks. He thrusts his own out into a world that hates them and he thrusts them out to conquer that world. There is to be no ease in their Zion. They are to go out to meet peril, the sword, death. He won and kept by offering martyrdom. Isn't it strange how his cross appeals and wins! His cross of ignominy! His cross of glory!

We need big causes of appeal to save and keep the membership of the church. No church thrives on small issues. Every church languishes that sees no compelling vision, that answers no call to duty and to conquest. It is a denial of the Son of Man to shut him out from any area of life, from any cause that promises the betterment of the world, the bringing in of his kingdom.

In the late war a soldier returned from a battle where a large percentage were killed. He was sick of it all. The chaplain said: "Well, buddy, you have the satisfaction of knowing that you are building a new world." "Not we," said the bespattered soldier, "that is your job, Padre. We are smashing up the old one." Was not the soldier right? The church is to build a new world. In building a new world you think of the causes of missions, of temperance, of peace, of justice, of salvation to every individual. These gigantic tasks, if taken seriously, will win and keep converts.

Those who have d a r e d for Christ do not fall away. Livingstone was kept by his adventuring and by the Name. You recall this from his diary: "That hymn of St. Barnard, on the name of Christ, although in what might be called dog Latin, pleases me so; it rings in my ears as I wander across this wild, wild wilderness."

"Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than thy blest name,
O Savior of mankind."

Kept by Helping God to Answer Christ's Prayer for Unity

"That they all may be one." How dear and familiar is this petition! Many of us have known these words from our infancy. They have been our commission to plead for the union of God's people. We have returned to them again and again. They are still regnant in our lives and are coming to be more and more regnant in all communions.

But in restudying the seventeenth chapter of John it came to me that the central, and all-embracing prayer is "Holy Father, keep them." And when Christ prays that they all may be one he is praying thus because he wants his own kept as his own. Union is his will. It is love's way. We are kept only as we are in harmony with him. Animosities, contentions, divisions tend not to bind us to one another or to Christ, while cooperation, love and unity do. If this be true we should never lose our ardor for the union of his followers. We should pray for what he prayed and,

(*Continued on page* 23.)

GEORGE ALEXANDER CAMPBELL

George Alexander Campbell, president of the 1933 International Convention of Disciples of Christ and chosen in WORLD CALL'S country-wide poll of ministers as one of our ten most effective living preachers, was born in Canada. He has B.D. and A.B. degrees from Drake University, B.D. from the University of Chicago and D.D. from Culver-Stockton. He served churches in Chicago and Hannibal, Missouri, before going to Union Avenue Church, St. Louis, where he has been for fifteen years. While living in Chicago he was editor for three years of *The Christian Oracle* and its successor *The Christian Century*. Dr. Campbell has served as a member of the executive committee of the United Society and was chairman of the committee for two years. He has also served as president of the Board of Church Extension.

Dr. Campbell was a delegate to the Universal Christian Conference on Life and Work in Sweden in 1925 and fraternal delegate to the convention of British churches in England in 1930. He is trustee or director of Drake University, William Woods College and Culver-Stockton College. He is a Phi Beta Kappa, and Scottish Rite Mason.

Twentieth Century Saints

DO YOU become discouraged about the church? Do you sometimes feel that the forces of religion are being overwhelmed by secularism? Is your faith faltering? I would advise you to consult the saints. Never were the Christian skies more luminous with the bright light of saintly souls than today. If the vitality of religion is to be tested, as someone has said, by its ability to produce saints, then our religion is very far from dead.

There is Albert Schweitzer! He is a good big wholesome German saint. I can imagine that he likes beefsteak and strong coffee. His face is round and full and his bristling mustache is an indication of his bustling German energy. He is not a bric-a-brac saint but he is a true saint nevertheless. His new autobiography *Out of My Life and Thought* is destined to be one of the important 1933 books. About all that needs to be done to feel the potency of Schweitzer is to summarize his remarkable range of achievement. At the age of thirty, already in the first rank as theologian, preacher and musician, he decided to go to equatorial Africa as a missionary doctor. After spending six years in his medical education, and suffering a humiliating examination on his theology, he was permitted to sail to his new work at Lambarene, with his young wife. There he performed prodigious tasks in medical treatment and began to write his *Philosophy of Civilization*. When the World War came on the German Schweitzer was interned by the French and brought a prisoner to Bordeaux. He was exchanged after a few months, gave organ recitals to raise funds for the return to Africa, published his *Philosophy*, and with the aid of others has built up an important medical service. In the strength of personal force and the variety of his contributions Albert Schweitzer might be called the greatest Christian of our generation.

The one criticism of Schweitzer's autobiography is that it is not introspective enough. Schweitzer does not reveal the inner workings of his mind. This criticism cannot be leveled at the new spiritual autobiography of C. F. Andrews published under the title *What I Owe to Christ*. Here is a book that deals definitely with a great man's inner experience with Christ. Born in an English parsonage, spending his youth within the narrow environments of a very conservative religious life, educated at Cambridge, working in city slums, and going to India as an Anglican missionary he has become a world figure. He is the most widely read interpreter of Mahatma Gandhi. In one of the most illuminating chapters at the center of the book Andrews reveals the relative contribution which the west and east makes toward an understanding of God and Christ. "The main conception of God which I had been taught in England to hold true was that of someone outside myself, infinitely great, who had fashioned the world by his power." But he concludes "When I went deep into the heart of India I found the whole emphasis to be laid on the realization of God inwardly and spiritually within the soul."

Several years ago we began to hear of a strange Japanese evangelist who was initiating what he called the Kingdom of God movement in Japan, aiming at a million Christian converts. Perhaps the last fact most intrigued our worldly interest. This man was Toyohiko Kagawa, now famous throughout the Christian world. Kagawa was born in Kobe in 1888, was converted in a missionary Bible class, and spent two years in Princeton University. He has lived a life of singular devotion and self-sacrifice in the slums of Kobe, Osaka and Tokyo. He is not only a preacher of rare power, an author of several novels, a poet of insight, a writer of many thoughtful books and treatises on religion but he is also a social leader of great courage. He has been in protest against the military aggression of the Japanese government. What is happening to him is a matter of grave concern. He has been in prison before and may be again. He should have the prayers of Christian people everywhere. Two of his books, *Love the Law of Life* and *New Life Through God*, have been translated into English. More recently William Axling has given us the first biography of this mighty leader. This book and those concerning Schweitzer and Andrews make this a memorable publishing year. We may rethink missions and revise our methods but there is something final about the argument of a saintly soul. Here is something we cannot "rethink."

Forty Years for Labrador by Sir Wilfred Grenfell brings the chronicles of this good doctor up-to-date. Of these modern saints Dr. Grenfell is the best known to America, partly because he is older than the others and partly because his cultured English voice has been frequently heard in this country. This book is too large and too expensive for many private libraries. It ought, however, to be in church libraries and every public library.

C. E. LEMMON, *Columbia, Mo.*

Our Continuing Program

Last month we began to outline the perfectly tremendo
This second installment surveys our work in foreig

Africa

EVANGELISTIC work centering in 937 regular preaching points with 450 self-supporting churches or groups of Christians is carried on from the stations at Bolenge, Coquilhatville, Lotumbe, Monieka, Wema and Mondombe. Three hundred twelve schools serving almost 7,000 students are also strategically scattered over the entire district. This educational work heads up in the Congo Christian Institute located at Bolenge. This training school, enrolling sixty students, has recently graduated its second class. Hospital or dispensary work is carried on at each station except Coquilhatville. Almost 100,000 medical treatments are given annually. A mission press producing all the "dialect" materials used by the mission is maintained at Bolenge. A mission-owned steamer and a number of gasoline launches serve the mission. The development and direction of a church of 36,000 members is a challenging task calling for a force of 75 or 80 missionaries and now carried on by approximately 50.

Argentina

Colegio Ward is a union school for boys, conducted by Methodists and Disciples. A self-supporting feature of the school is the American section for children of North American business men. Some large individual gifts have made possible some new buildings on the eighteen-acre campus, which was purchased some years ago.

We cooperate in the Union Theological Seminary, in the cooperative program for religious education and literature. Miss Zona Smith is the executive secretary of the union evangelistic program for Argentine women and editor of the women's union magazine.

The evangelistic work is carried on in four church groups under the general supervision of a committee composed of missionaries and nationals. Special emphasis is given to young people's work and a fine conference and young people's convention has developed.

China

Five mission stations including Nanking, Nantungchow, Wuhu, Luchowfu and Chuchow, carry on in Central China. The Girls' School at Nanking enrolls 500 students. It is splendidly equipped and does accredited work. Primary schools are carried on at Drum Tower and South Gate and there is a good middle school at South Gate, all in Nanking. We also have worthy share in Nanking Christian University and Ginling College for women and in the Union Hospital there. Primary and middle school work of outstanding character are also carried on in Luchowfu, Nantungchow and Wuhu. At Wuhu we have a share in the Wuhu Academy. Medical work of high type is carried on at Nantungchow and Luchowfu in addition to that in Nanking. Splendid churches are maintained at each station. The community work, library and reading facilities and game rooms are features. Evangelistic work is also conducted at fourteen outstations. The work at Chuchow including schools, community and evangelistic service, is carried on by the Chinese, a missionary from Nanking visiting regularly.

India

India is our oldest mission field in the Orient. We are just completing the task of concentrating our forces in a compact area within a radius of 150 miles where more than a million people live. Ten stations or centers are maintained in this area: Damoh, Hatta, Jubbulpore, Barela, Pendra Road, Kotmi, Bilaspur, Mungeli, Takhatpur and Fosterpur. Hospitals are maintained at Damoh, Bilaspur and Mungeli, and at Pendra Road we have the only Tubercular Sanitarium in the territory. We also have a fine Leper Colony near Takhatpur. School work is maintained at all stations and in numerous villages, Indian preachers teaching and preaching in the villages. The Boys' Boarding School at Damoh, the Girls' School at Bilaspur and the Girls' Vocational School at Pendra Road are of middle or high school grade. A good Union High School for boys is also carried on at Jubbulpore. Evangelistic work centering in seventeen churches and reaching out to fifty places for regular preaching, reaches regularly several thousand people with the gospel. The printing press at Jubbulpore produces much of the literature used by our mission and serves other missions as well. In addition to the above, evangelistic and educational work are still conducted at Jhansi, Kulpahar and Harda, and hospital work is carried on at Kulpahar.

Jamaica

While our missionaries have been withdrawn from Jamaica, all churches and pastors continue their work. They have an organization which promotes fellowship among the Jamaican brotherhood and mutually aids in the conduct of the work. A small sustentation fund is available to supplement pastor's salaries and help in the training of preachers. Aside from this the Jamaicans are carrying all responsibility including the financial support of their work.

Japan

While only five of our missionaries continue work in Japan, all institutions, evangelistic and educational carry on, crippled of course, but more hopefully than one might expect. The

In Foreign Missions

sk which, after all our retrenchment, still remains. issions alone. Another installment next month.

Margaret K. Long School for Girls, with a beautiful campus and good building and equipment in Tokyo, having an enrollment of 500 girls; and the Boys' School on an adjoining campus, are continuing their high grade work. Christy Institute, a business and English school in Osaka, is being carried on by another mission. The churches in Tokyo, Osaka, Akita and Fukushima and surrounding territory under Japanese leadership and aided by the Society, continue their work. There is far more to do than five missionaries and their splendid Japanese coworkers can do thoroughly, but the seed sown is growing and producing fruit after its kind.

Mexico

In San Luis Potosi we conduct a primary and secondary school and a boys' boarding school, which report the best year in their history in spite of political and economical unrest. This is also true of the primary, secondary, normal school and girls' boarding school in Aguascalientes.

A health and athletic program have been helpful features of the work. The evangelistic work for the rural districts, as well as for the cities, is planned and directed by a Central Committee made up largely of Mexicans.

We cooperate in the Union Theological Seminary, and have a share in the support of the cooperative programs of religious education and literature. We also conduct libraries in each of the cities.

Philippines

The evangelistic work among the mountain people, the most primitive and needy of the people of Luzon, is being vigorously pressed by Mr. and Mrs. Fonger. That they may be more advantageously located for this work they have moved from Vigan to Bucay, many miles from the seacoast and at a point where three valleys converge. Up these valleys they journey to the mountain villages where a number of churches are located.

All three of the hospitals continue their work, the ones at Vigan and Laoag wholly under Filipino management, the hospital in Manila under Filipino doctors, Marie Serrill, American nurse, conducting the nurses' training school.

No church property is being sold, but all is being turned over, under Dr. Pickett's direction, to the local congregations or to a holding group. Two missionary homes have been disposed of and the Albert Allen Dormitory is for sale. The other dormitories will probably be sold also, the Filipino churches being too small to bear the financial burden necessary in conducting them.

The churches in the lowlands are finding it exceedingly difficult to carry on in the midst of depression, but are doing far better than we had reason to expect when we found it necessary to withdraw all but five of our missionaries from the islands, three remaining for temporary work in connection with the training school and the property transfers.

Paraguay

In spite of the war between Paraguay and Bolivia, Colegio Internacional has rendered outstanding service. The enrollment was 287. This included the largest number of girl boarders in the history of the school. The faculty includes the minister of education and many of the best educators of the republic. Dr. S. G. Inman says: "It is as fine a piece of missionary and educational work as one can find anywhere in the world."

In December, at the close of the school year, the Allen-Stone building was turned into an emergency hospital and hundreds of sick and wounded soldiers were cared for during the vacation period. However, the government felt the school was of such great importance that in spite of the continued war the building was vacated so that school could open April first.

Puerto Rico

All of our work in Puerto Rico is evangelistic. The work is directed by a committee of Puerto Ricans and missionaries, named in the convention of the churches. We cooperate in the Union Theological Seminary, which ministers not only to the Islands, but to northern South America. We share in the other cooperative enterprises carried on in the island, such as the union paper, the book store, and conferences. The hurricane which visited Puerto Rico last fall has made the year an exceptionally hard one for the churches.

Tibet

At Batang the Tibetans, directed by a committee of sixteen organized by the missionaries and headed by Lee Gway-Gwang, have charge of the church and Bible school and serve as trustees of the property. A recent report indicates that they had a most inspiring Christmas service last December and we are encouraged to believe that they will be able to maintain their church and Bible school with such help and counsel as we can send them from time to time. They have an organization, sufficient property for all their needs, the New Testament, a will to carry on, the deposit in Christian life and service of a quarter of a century of work by a group of talented and self-sacrificing missionaries, and the Holy Spirit to guide and protect them. They also have our interest and prayers.

C. H. Jope, minister Ninth Street, Washington

Central Church, Indianapolis, and W. A. Shullenberger, its minister

L. G. Batman, minister First Church, Youngstown

Three Churches Meet Pension Fund Goals in Full

By W. R. WARREN*

THREE churches have now met their Pension Fund goals in full: First, Youngstown, Ohio, $5,000; Ninth Street, Washington, D. C., $12,095; Central, Indianapolis, Indiana, $26,850. These congregations have behind them long records of distinction, both in their local fields and in the life and work of the brotherhood as a whole. They were so impressed with the importance of the Pension movement that they accepted their goals in full as obligations of the local church as a whole, and proceeded to meet them as they would any other obligation.

These are the leaders in a remarkable record that has been made throughout the brotherhood, both by churches that acted like these in accepting their goals as a congregational responsibility and in those that canvassed their membership for individual pledges. Under normal business conditions the $8,000,000 Prior Service Fund would have been subscribed within the campaign period. As it was, enough was pledged to justify putting age retirement pensions into effect on a 42 per cent basis, which means a present maximum of $252 a year instead of the $600 contemplated in the Plan. On this basis 141 members of the Pension Plan had retired up to April 30, 1933.

In setting up a perpetual Pension Plan for our ministers and missionaries it was necessary to provide first of all for those whose labors were already complete or nearing completion. For the younger men, dues of 2½ per cent of their salaries paid by them and 8 per cent paid by their churches are building up reserves which will provide full protection for them and their families.

There are two large groups of older men. First are those whose age or other disability had compelled them to give up active service before the Pension Plan went into effect January 1, 1931. Of these 444, including widows, were already on the Ministerial Relief roll. Clearly provision had to be made for the continuance of their payments month by month. It was equally clear that some ministers who had retired and were being supported by their families or their own meager savings would later find it necessary to ask for Ministerial Relief.

Then everyone knew that there were men still preaching, though near or beyond the retirement age of 65, who could not continue long enough for the 10½ per cent dues to build up even a minimum age retirement pension. The credits earned by the 10½ per cent dues paid for them would have to be supplemented from a Prior Service Fund to give them a minimum pension.

After thorough study of the ages, years of service, families and salaries of our ministers, actuarial calculations showed that, while the 10½ per cent dues would provide pensions and protection against death and disability for all our younger and middle-aged ministers, a Prior Service Fund of $8,000,000 was needed to continue Ministerial Relief and to supplement the earned credits of the older members of the Pension Plan.

For the raising of this Prior Service Fund, after careful consideration and consultation, goals for all

(*Continued on page* 23.)

*Executive vice-president, Pension Fund.

Dry Fight Warms

By JAMES A. CRAIN*

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BY CHRISTMAS 26 states will have voted on the proposed amendment to repeal the Eighteenth Amendment, unless the actions of the legislatures of several states are set aside by court decisions or by resort to the referendum laws. Nine other states are expected to set elections in 1933. Three states, Michigan, Wisconsin and Rhode Island have already voted to ratify the new amendment.

The political sagacity of Senator Robinson of Arkansas in forcing through the Blaine Resolution, deleted of all items objectionable to the Democratic platform, made it possible to send the proposed new amendment to the 43 state legislatures in session this year, 38 of which are controlled by the majority party. As a result of this *coup* the wets were enabled to force three elections in April, five in May, five in June, four in July, two in August, five in September, and two in November. Naturally, states were selected for early action where the wets felt either they had the best chance to win and thus gain the advantage of starting the procession in their own direction, or where an early election would disconcert and handicap a normally dry majority. Naturally, states like Wisconsin, Rhode Island, Illinois, New Jersey and Nevada can be counted in the wet column without much argument, but just the same, winning an election there is impressive and their names in the wet column add enthusiasm to the wet forces. In other states like Indiana, Michigan, Iowa, West Virginia, Alabama, Tennessee and Texas, an early election can be counted upon to disconcert the drys and prevent them from making the maximum campaign because of the lack of funds and leaders.

NOT that the dry forces have surrendered and are looking for an alibi. Far from it. In every state in the Union the dry forces are organizing and pooling their forces as never before. Even in Michigan, where the election resulted in the election of 99 wet delegates and only one dry, the dry forces of the state met at Lansing on May 18 and laid plans to reform their lines. The *Clipsheet* published by the Methodist Board of Temperance, Prohibition and Public Morals makes the following comment, "It may be said with the utmost confidence that dry strength still exists and no matter what may be the result of the elections of the immediate future, the foundation is being laid, and laid rapidly, for the most formidable effort against the liquor traffic yet seen in this country."

The drys are using commendable sagacity and political wisdom in concentrating their funds and forces in states which give the best promise of satisfactory results. They plan to spend time or money attempting to hold states like New Jersey and Massachusetts. There is every indication however that local forces in these states will not surrender without a fight. There is a large dry constituency in upstate New York which met at Syracuse on April 25th and formed a state division of the National Prohibition Emergency Committee and are actively out to win the election. This article is being written before the date of the election (May 16th), hence it is impossible to record the result. On the other hand, the drys are concentrating their strength on states like Indiana, which votes on June 6; Iowa, which votes June 20; West Virginia, June 27; Alabama, Arkansas, Tennessee and Oregon, all of which vote in July.

THE present disposition of the drys is not to spend time fighting the beer bill. A few states, like Ohio and Missouri, that have referendum laws, are attempting to secure signatures to petitions to refer both the constitutional convention bill and the beer bill to a vote of the people. But the dry leaders are divided in their opinion as to the wisdom of this procedure. Many dry leaders believe the sale of beer is aiding the dry cause in three ways. First of all, the abuses arising from the attempt to legalize the manufacture and sale of beer are proving its own undoing. Reports from various states, including Indiana and Michigan, indicate that graft and corruption have already entered the politics of the state through the administration of the beer control laws. Illicit manufacture and sale have not stopped and drunkenness is becoming more evident. A second reason is that many drys believe that the brewers, having secured what they most desired, have little or no interest in repeal. This is the old theory that a man ceases to run after a street car when he has once caught it. It is reasonable to believe that the great brewing corporations will spend but little money to aid in a campaign whose only result would be to raise up competition for themselves by vinous and spiritous liquors. Whether this is true or false, it

*Secretary, Board of Temperance and Social Welfare of the Disciples of Christ.

is well known that the Association Against the Prohibition Amendment had little appetite for the beer bill, but was compelled to accept it because some of its friends were for it. Third, it is the conviction of many drys that with beer legalized a large proportion of those who desire some sort of mild alcoholic drink will lose all interest in repeal.

THAT both the 3.2 per cent beer law and the proposed twenty-first amendment to the Constitution will be taken to the supreme court can be counted upon as certain. Already a number of judges have declared state laws enacted under the federal 3.2 per cent beer law unconstitutional. A judge in Calumet, Indiana, has held that the so-called "Beer Control" law of that state is unconstitutional in that it seeks to prevent any save licensed importers from bringing into the state for purposes of sale beer manufactured in other states. It was held that this is an infringement of the constitutional right of free trade between the states. An Indianapolis judge has held that since 3.2 per cent beer is by congressional decree declared nonintoxicating, all attempts to regulate it on the assumption that it is an intoxicating liquor are unconstitutional.

THE National Prohibition Emergency Committee, recently set up by the representatives of more than thirty religious bodies and dry organizations has opened headquarters at 642 Investment Building, Washington, D. C., and is actively sponsoring campaigns against repeal in most of the states. The financial situation has seriously handicapped the drys, while the success of the wet organizations in securing both the repeal resolution and the 3.2 per cent beer law has loosened the purse strings of their supporters. Nevertheless, the drys are reporting that the financial returns from great mass meetings are approximating that of the old days and while their workers are carrying on under serious handicaps they are actively at work and are gradually changing the sentiment in many states. On April first Indiana was considered wet by a good 10 per cent margin, but in mid-May the dry forces were convinced that the tide had definitely turned and that the state would be saved to prohibition. Whether that expectation is realized or not will be known before this appears in print. Iowa is another critical point where the drys expect to stop the wet advance toward repeal. The Iowa forces are well organized and speakers are going into every county and every precinct. The agricultural argument is going strong in that section of the country. The fact that the legislatures of several states have been compelled to declare milk production a public utility and establish commissions to prevent the complete collapse of their dairy industry is sobering the farmer into a realization that he may be making a bad bargain in swapping his dairy market for a beer market, especially when it takes far more grain to produce milk than it does to produce beer.

The bulk of the dry strength will be found in the South. The wets realize this as well as the drys. The drys work under a handicap because in the public mind, at least, the Democratic party is the party of repeal. That this may not be the attitude of the state committees in some states is indicated by the action of the Democratic state chairman in Indiana, who issued a statement dissociating the fortunes of the party from the outcome of the election. It also indicates a caution on the part of political leaders lest they tie their cause up to an enterprise doomed to failure and be found opposing the majority on this question.

IN STATES like Arkansas, where Senator Robinson is holding an important position in national affairs and is known to favor repeal, the drys will admittedly have a difficult task to win. Drouth, flood, depression, unemployment and low commodity prices evoke a spirit of rebellion in rural districts that often vents its dissatisfaction on the first governmental proposition that comes along. Against this we have to pit the conservatism of the South, its traditional dryness, the experience of the states with the Negro and drink and, above all, the religious devotion of the people. Here both white and black are intensely devoted to their churches and the influence of religion and of religious leaders is preponderant. All of this will be thrown on the dry side.

The fact that no substitute for prohibition is proposed that will eliminate the defects complained of or offer any sort of satisfactory control over the liquor traffic must be taken into consideration in arriving at a probable verdict of the American people. The age-long experience of the race with alcoholic liquors registers a verdict which cannot be reversed either by congressional action or by ratification of a new amendment. The most difficult hurdle the wets have to leap in the present situation is that they confess that they have no solution of the problem.

A New Earth

By JOHN OXENHAM

GOD grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To Life's ennoblement and His high ministry.

God give us sense, God-sense of Life's new needs,
And souls aflame with new-born chivalries,
To cope with those black growths that foul the ways,
To cleanse our poisoned founts with God-born energies.

My Chinese Friends

By BARBARA BURCH CARSON*

HAVE you ever looked at a picture of a little Chinese girl or boy and thought how stiff and dull and queer he looks all bundled up in his bright clothes, with his dark skin and his narrow eyes, and wondered what he was like inside? That little boy is not queer and dull and stiff. He is much the same mischievous, energetic, lovable little person you were at his age. Anyone who has read Pearl Buck's book *The Good Earth* has come to realize the Chinese people in their joys and sorrows, their hopes and fears, their fortunes and misfortunes, are real flesh-and-blood humans; are people not, after all, essentially different from ourselves.

Being children of missionaries stationed in small towns where there were few, if any, other white children, my three sisters and I naturally accepted the Chinese children as playmates. Their differences, brought about by customs, environment, and level of living, became unimportant so long as they could understand our sketchy Chinese, chase about, play games and have some good fun with us. And so they were our friends, and we knew them as only playmates know each other.

WHEN we were very young, my father was stationed at Chao Hsien, a small city in central China. Our home with its walled compound was on the outskirts of the town and just beside the mission school. Near the compound, scattered here and there, were clusters of tiny, one-roomed, mud-and-straw cottages. It was the children from these huts who became our first Chinese playmates. Every day we used to climb an old tree in the garden and perch on the compound wall. Very soon a crowd of grimy, curious, always cheerful little persons would gather below. At first we tried talking to them in English, but all they could do was to giggle and try with very little success to copy what we said. Before long we managed to converse a bit in their own tongue. We used to collect old toys, bits of cloth or colored pictures to throw down to them, and in these they took great delight. The Chinese child rarely sees pictures or books of any sort. He has no magazines or storybooks to look at, and so the pages from old magazines which we tossed so carelessly down were great treasures and they would beg for more. Gradually we came to know the faces of each individual youngster and some of their names. The Chinese children are given very odd names which are used until they reach school age, when they are given their "school name" or real name. Many times they are named after animals: "Little Cat," "Little Dog," "Little Goat" or even "Little Pig." This is because their parents superstitiously believe that the evil spirits will not steal the child, believing it to be what its name implies. No one laughs at these names, they are taken as a matter of course.

I remember three brothers who used to join the gang below our wall. They were named "Big Porridge," "Middle Porridge" and "Little Porridge." We liked these boys immensely. They were always so smiling and good-natured even on the most bitter winter days when their little mittenless hands were blue with cold. Their mother was a widow and very, very poor, yet we rarely saw her without a cheery face and a good greeting. She earned a meager living by washing for people and doing odd jobs in our household. The poorer Chinese children seldom complain—they take poverty for granted and have a good time in spite of it.

THERE were others of the children that we named for convenience' sake. One girl who was always picking her teeth became "Pick'er Teeth." Another would always call out as we threw down our small offerings, "Don't give to them, give to me," so we named her from part of her own words "Buh-deh-ba-o." Then there was an older boy who would try to repeat an English phrase he had heard—"It's all right"—but it sounded like "Isa bo rightie," so we called him "the Isa bo rightie boy." One big bully of a boy, though, we almost hated. His chief delight was in knocking down the little fellows and making fun of us when we went out on the hills back of the compound to play. One day we were carrying some nice warm ginger cookies and other good things wrapped up in a cloth to "Big Porridge," "Middle Porridge," "Little Porridge" and their mother. Just as we shut our back gate after us the big bully appeared around the corner, grabbed the precious bundle,

*Daughter of Mr. and Mrs. C. A. Burch, missionaries at Nantungchow, China.

and started to make off with it. My mother, however, had been watching us through a crack in the gate, and when she saw what was happening she came out, rescued the cookies, and gave the boy such a scolding that he never pestered any of us again. Of course there are bullies among every people, and the reason for such meanness can usually be traced to some home condition or training which might be changed if we could only trace it.

When we were a few years older, ranging in ages from six to twelve, we lived at Wuhu, a comparatively large Yangtse River port. Here our home and garden were outside the actual city and were part of the campus of the Wuhu Academy, a boarding school to which boys of high school age went, and where our father taught. Although there were a number of American and British children here, we made many friends among Chinese children of our own age who lived in surrounding villages and farms. These too were poor non-Christian children, but they loved to play the games we taught them, and we tried to play theirs. We used to play and sing "London Bridge is falling down," "Here we go round the mulberry bush," "Did you ever see a lassie?" and other old favorites. They were bright at picking up the point of the games and a few even learned to sing the English words.

We had no picture of the talented young authoress of this article, so we present her parents, Mr. and Mrs. C. A. Burch, who recently returned to China

THIS inspired a little project of ours which was doomed to failure. Unknown to our elders we decided to start a sort of school for our friends in which we would teach them English, arithmetic and drawing, and would have a health hour when we would wash their faces and hands and ask them if they had brushed their teeth. We chose an old, deserted donkey shed on the campus for the classroom and the children came with a will—eight or ten of them. The "art" classes proceeded perfectly—they colored the pictures we provided with great zeal, but when it came to English and arithmetic they did not make so much progress. The school closed very abruptly when our parents discovered that we were washing the dirty little faces and hands, some of them covered with itch and other skin infections, using our kitchen wash basin and our own handkerchiefs! (Since then the Academy boys have been interested in starting a "ragged school" for the neighborhood children.)

Our contact with children of better fortune and more education was in the church and Sunday school. Here the children were gentle-mannered, cleaner, and more responsive. In Sunday school we sang motion songs, pasted Bible pictures on leaflets, and had Bible lessons around little tables just as you do in America, only it was all done in Chinese. In this way and also by visiting and attending feasts on special occasions in the homes of Christian friends, our knowledge of the Chinese language increased.

Two of the most charming of the children we thus met were Ai-bao and Un-bao, sons of Pastor Cheo. The older was a slim, sweet-faced boy, very graceful and polite; the younger a chubby, dimpled little fellow with an adorable smile. I wish you could have heard them sing together and have seen them take part in the Sunday school exercises!

As we grew still older we began to make friends with some of the Academy students. These boys were full of pep and enthusiasm. They were learning to speak and write English much more rapidly than we could learn Chinese so we talked with them in our own tongue. They liked sports and had soccer and basket-ball teams but they were also responsible and liked to discuss serious matters. In the Chinese government schools at that time the pupils still studied by reciting their lessons at the top of their voices. They memorized whole books in this way without understanding what the words meant. The older boys also played outdoor sports but were very poor sportsmen, often walking off the field if the game were going against them. In the mission schools classes were conducted as they are here and slowly they were learning to "play the game" as American boys do.

OUR Chinese friends have been friends indeed from the time we were little tots until we left China in our teens. The color of the skin makes no difference, they are just as true as any friend could be and just as much fun. Like us, some of them are fine and lovable, while some are not—but none of them are all bad and none all good. They are just human. It seems to me, however, that the youth of China as a whole, are in some ways taking hold of what life has to offer better than the average American youth. They are far more earnest and serious in their outlook, they are eager to learn, they are deeply concerned that vital national problems shall be solved, and they are determinedly trying to discover and live the good life.

Around the World With Christ

By MAY F. FRICK*

Japan

JAPAN! What memories flash before my eyes at mention of that word. I recall the sight that met my eyes as I peered out of the porthole in the early hours of a grey July morning. Picturesque junks and sampans announced the fact that we were lying off the coast of Japan.

How swiftly Japan has come into the modern world. When only a small portion of the population could read, it was considered a sign of an illustrious family that a newspaper carrier should visit a house; and a line of wealthy people from every village would wend its way to the Prefectural Office begging the privilege of becoming "an honorable subscriber to the newspaper." It has been computed that at present as many as half the homes are taking some newspaper. But as Japan faces grave crises today, among them spiritual crises, the daily paper is filled with "bad news." What an opportunity to extend the borders of Christ's Kingdom by putting the influence of the "Good News" into the almost ten thousand villages or village areas that have barely been touched by the church. Our missionaries were doing this through "newspaper evangelism" before the depression.

China

China! China is the land of multitudes of people. Of earth's seventeen hundred millions of inhabitants, nearly half of them are to be found in China and India. They are there and to be seen—the streets are full of them. "The West rides, and the East walks."

That October morning after we reached Tientsin, I looked out of the window of my room on the third floor of the hotel. From that height I could get a good view up and down the street and also of the viaduct a block distant. Even at this early hour the beasts of burden had begun their hard day's work. I stood spellbound as I watched them tug and strain at their heavy loads. Before coming to the Orient I had not seen a sight like that. The beasts of burden which dragged the slow wagons were sweating, grunting men!

The tragedy of those hurrying multitudes is seen on the broad thoroughfares of Peiping. As you look down the avenue the heads of coolies bobbing up and down make a moving mass. Many of them are ricksha runners. After an extra-cold night it is not uncommon to find ten or more of these men lying dead on the street. Life is cheap in the Orient.

The reason lies in their view of life. I heard a Chinese professor lecture on Confucianism. He said "Christianity is too simple. Confucianism is concerned not with the condition of the masses, but with the culture of the few." In contrast to that philosophy I thought with swelling pride of Him who was born in a manger, who lived with and loved common folk and taught "Inasmuch as ye have done it unto the least of these."

Do they appreciate Him in China? It was a little before Christmas when I visited Nantungchow. Eight or ten Chinese girls came to the missionary's bungalow to practice some hymns. I sat reading in one corner of the room, hugging the small stove as tight as I could, listening now and then. They had been singing a number of familiar tunes. There was now time for but one more. And what do you think was their choice? Hundreds of times have you and I sung it. But that day "Just as I Am Without One Plea" took on a new meaning for me as I heard these girls who risked all they had, even life itself, for Jesus Christ. Their voices rang out with an abandon and a depth of joy that was likewise an unspeakable challenge.

The Philippines

When you say "The Philippines" I see tropical luxuriance on right and left, palm trees by the ocean's edge, and skies of warmest sunset glow. These green islands have often been called "seven thousand emeralds."

But I see also the earnest faces of young women sitting in student conference groups at the Christmas holiday season. I hear again the stories of these girls as many of them confidentially shared with me their struggles, their problems. Most of them were girls of delicate form and feature and when they wore their dainty native costume they looked as if they had stepped out of a life of ease and luxury. Had I not

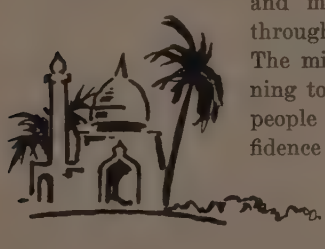
*Former member of Executive Committee, U. C. M. S., who has just visited our mission fields around the world.

met them face to face and learned from their own lips their desperate struggles I could not have guessed it. They were struggling to gain the privilege to live, as they had begun to see it, Jesus' way of life. What terrific battles these seemingly timid girls were fighting and with what daring courage and heroic endurance! I wish I could introduce you to these friends of mine. You'd love them, you'd be proud of them, you'd want to help them, you'd pray for them.

India

India, "white rimmed with snow and foam." I spent a year in India, but one year was all too short to see her beauty of towering peak and low lying plain, her riches and her poverty. It would take a lifetime to know her culture and her ignorance, her joys and sufferings. Yet we saw India from the sea to the eternal snows of the Himalayas, and from the great cities to the villages which the fleeting tourist never sees. Yet two hundred and seventy-five million of India's people live in those villages.

In one village I saw a beautiful little girl of two years playing quietly about in front of a low mud hut, her home. She was a winsome child, but her eyes were diseased. When the mother's attention was called to the child's condition, she pointed to a green grass plaster on top of the child's head, and took one end of her soiled sari and wiped the sick eyes. It was several minutes before the child could reopen them. My missionary friend suggested treatment at the eye hospital four miles distant, but the mother was unconcerned. My heart ached as I learned that this little one would doubtless be one of that group of a million and more in India who go through life with sightless eyes. The missionary was just beginning to get acquainted with the people of this village and confidence was not yet established. The rewards of missionary friendliness though slow, are sure. Kindly understanding and patient association bring gratifying results in far-off India.



Palestine

What sacred memories cluster around Jerusalem and "Galilee, blue Galilee." But one of them we can share with you today. We climb the Mount of Olives and linger there. We try to see again what He saw as he resorted there. For he saw more than the grey-green olive trees on Gethsemane's slope, the Kidron below and across the brook the Temple builded by Herod. He saw the need of all these millions I had visited beyond the horizon. He was haunted by their hunger for God.

What had the Young Man of Nazareth to comfort and encourage him in his task of making known the ways of God on earth? Alone there under the stars he could recall the triumphs of the children of Israel when they stood with Jehovah for truth and righteousness. He could see their repeated downfalls when they chose the wisdom and glory of men. It was not strange that he was compelled to seek often in solitude fellowship with his Father. Thus he won.

But for the remembrance of that "One Solitary Life" many scenes of the Orient were better forgotten.

While science relentlessly continues to draw our world together no intelligent person can escape the fact of earth's multitudes and their condition. What shall we do about it?

"He came forth and saw a great multitude and he had compassion on them . . . and he began to teach them many things."

You may each answer the question for yourselves. Is there any substitute for His gift of forgiveness, his dynamic, transforming friendship? If we answer, "There is no substitute for these," then we must seek a heart of compassion like unto His and like Him continue "to teach them many things."

Almost I Am Ashamed

ALMOST I am ashamed to be so glad—
With all the millions suffering and sad,
Disheartened men with faces pallid, sullen.
These early mornings when upon the mullein
Bright butterflies alight, when gardens waken,
And dizzy scents from flower-cups are shaken,
Lord, make me cringe with shame to be so glad,
If I forget the suffering and sad.

So many hunger, crave a brother's touch.
Almost I am ashamed to have so much.
If selfish joy in owning all things needful
Should make me of "the least of these" unheedful,
Then let me feel thy soft, reminding touch,
And suffer shame indeed to have so much.

BERTHA GERNEAUX WOODS.

Listening In On the World

By JAMES A. CRAIN

Secretary, Board of Temperance and Social Welfare

REPORTS emanating from Germany indicate that the régime instituted under Hitler is assuming the proportions of a "Brown Terror," taking its description from the brown shirts worn by the Hitlerites. Naturally, no indication of this is to be found in news dispatches sent out by the official news agencies, since the German press has been completely muzzled by the new régime. Those newspapers that have not gone over to the Nazis have been suppressed. According to *Literary Digest* it is a penal offense in Germany to even mention it. The Manchester *Guardian*, which has long been considered friendly to the German people, has been forbidden in Germany under the new régime, though it still receives special correspondence from Berlin. The *Guardian* correspondent declares that he possesses personal statements, medical certificates signed by courageous doctors and a photograph which establishes the truth about a fraction of the persecutions. From the same source come reports of continual beatings of members of the Reichs banner, trade unions secretaries and local labor leaders. "Entire districts are terrorized, it is alleged, and men and women speak only in frightened whispers of what they have seen." These outrages, directed primarily against Jews, Communists and Socialists, are the manifestation of a spirit of desperate nationalism in rebellion against the disabilities imposed upon Germany at the close of the World War. More and more it is becoming apparent that in modern warfare there are no victors, only the vanquished and that all who take the sword must perish by it.

New Brooms Sweep Clean

In less than two months President Roosevelt has succeeded in concentrating within his own person more power than was ever granted to a President of the United States even in wartime. In the first week of his administration he asked for and received almost unlimited authority over the banking of the country, including the issuance of two billion dollars' worth of new currency. His program of governmental reorganization was voted almost without question and his economy plans were approved with but little open opposition from such influential groups as the veteran's organizations, the governmental bureaus and the army and navy group. Not even the D. A. R., most militaristic of all patriotic organizations, dared to lift its voice in criticism during its recent Washington convention. His plan to enlist 250,000 men in reforestation projects has been enacted into law and the men are now at work. Congress has approved his proposal for the Tennessee River improvement, including governmental operation of Muscle Shoals, the pet project of Senator Norris. We have enacted farm relief, have gone off the gold standard and have voted to inflate the currency by three billions of dollars, if necessary in the judgment of the President. Laws have been passed to compel all citizens to turn gold in their possession beyond $100 in valuation to the treasury, with a fine of $10,000, plus imprisonment for failure to do so. His bills providing for a thirty-hour week and for governmental supervision of industry are likely to be passed before the special session is ended. One by one the prime ministers or specially appointed representatives of foreign governments have trekked to Washington to discuss with the President such subjects as the world economic conference, disarmament and intergovernmental debts. Each has come, discussed, and gone again, issuing statements of the most optimistic and hopeful character, but carefully worded in the most general terms. What agreements were reached and what decisions arrived at, if any at all, has not been revealed to the public. And of course, there is the beer bill!

This is an amazing record of achievement for two months and it is too much to expect that it could be carried out without making enemies. That opposition has not been more vocal is due to the overwhelming vote of confidence in his leadership given the President in the November election. Obversely, the poor showing made by the Republicans leaves them almost no grounds for protest. Credit must also be given the political sagacity of the President in withholding the major part of the patronage at his disposal until his program is enacted into law. There can be little doubt but that decisiveness and vigor with which he has acted in emergencies has commended him to the approval of the people, even when his proposals have cut across traditional principles of government. After twelve years of cautious leadership the people are ready for action and are willing to take a chance on the wisdom of the leader, if only he will lead. But the seeds of future trouble have been planted, and will, no doubt, bring forth a crop in due time.

Peace Project

The Federal Council of Churches, through its Department of International Justice and Goodwill, is launching a three-point peace project for the purpose of enlisting the aid of youth in building up a public opinion against war. The plan includes (1) a study of the problem of peace and war, (2) securing interviews from adults by youths regarding the cause and cure of war, and (3) an essay contest on the results of the interviews with adults. To those securing interviews will be presented a certificate of merit signed by the Right Honorable Arthur Henderson, President of the World Disarmament Conference, Ambassador Norman H. Davis, Ambassador Hugh Gibson and Dr. Mary E. Woolley. For the essays a first prize of $25 is offered, a second of $15 and a third of $10, with forty-seven awards of $5 each. The contest closes November 15, 1933. Detailed information can be secured from the Federal Council of Churches, 105 East 22nd Street, New York, or from the Board of Temperance and Social Welfare, Missions Building, Indianapolis.

Scottsboro Again

The Scottsboro Case is again before the public eye after the first of the defendants to be convicted had appealed successfully to the United States Supreme Court. The high court reversed the verdict and remanded it for retrial. In a legal contest marked by absurdities on both sides, but presided over by a judge who earned the respect of both friends and foes of the defendants, the jury again found him guilty and assessed the death penalty. Newspaper accounts of the trial indicate that both the prosecution and the defense resorted to the lowest sort of appeal to prejudice and racial hatreds. The prosecuting attorney did not hesitate to arouse public opinion against both the defendant and his counsel. The trial proceeded throughout with one of the women victims of the attack sticking by her original story and the other repudiating her former testimony and swearing that no attack took place. Both were proved to be women of shady character. The defense attorney abused the people of Alabama and resorted to every device to stir up bitterness. Deliberate attempt to incitement to riot could scarcely go further. Fortunately, the case will again be appealed to the Supreme Court. It is to be hoped that the case will again be reversed and that the defendants may be tried and punished or freed in accordance with the evidence and not made the victims of the attorneys in the case. In this connection Federal Judge James A. Lowell of Boston has injected an issue which may have far-reaching consequences. He recently blocked the extradition of a Negro from Massachusetts to Virginia on the ground that if returned and tried the Supreme Court would declare the trial illegal because in practice Negroes are barred from jury service in Southern courts in cases where Negroes are tried. While the opinion of Judge Lowell seems rather a prejudgment of what the Supreme Court will do, as well as a sort of long range attempt to determine the habits and practices of Southern courts, it will have the effect of bringing the question at issue, i.e., the right of Negroes to sit on juries in Negro cases, squarely before the Supreme Court.

Looking Ahead

By W. F. ROTHENBURGER*

THE second meeting of the Commission on Policies and Relationships was held in the Missions Building in April. It was conceded by all that the problems under discussion should be faced with open minds and that the work should be done in the spirit of the laboratory.

The Commission has been asked whether it contemplates making a pronouncement on the Laymen's report—"Rethinking Missions." It does not feel that the making of such appraisal falls within its province.

The work of the Commission was confined to the task set before it by the administrative officers of the United Christian Missionary Society. Their purpose in creating it was that an unbiased study be made of the whole missionary enterprise of the Disciples in the light of changing conditions at home and abroad; that after twelve years of experience the present alignment of the agencies be re-evaluated; and that the trend of thought in the brotherhood have a chance to register. To this end the Commission was guided by the following outline with reference to each agency involved:

A. Factors for consideration with respect to the operation of the work.
   1. Has the set-up of the society contributed to a helpful condition in the face of work being considered; Is the situation indicated in your answer due to the alignment or the method of work in the alignment?
   2. Does the present alignment of the phases of work within the society hamper or foster the welfare of the work in prestige, freedom of administration and efficiency in service?
   3. What are the possible and most advisable sources of support for these phases of work? Has the present alignment made these sources available? Are the difficulties due to the alignment or to the promotional set-up of the society?

B. Factors for consideration with respect to the society and all phases of work.
   1. To what extent has the United Society been a unifying agency in the brotherhood:
      a. Local church budgets,
      b. Promotional approach,
      c. Field approach,
      d. Educational approach to local church?
   2. Has the decline in receipts of the United Christian Missionary Society been due to the unifying agreement, to the general attitude of the church toward benevolences, or to the whole economic situation?

C. What are the possible alternative solutions of the society's organizational problem?

D. Outline a course of action in view of twelve years' experience.

E. How can we best support the whole work in connection with the plan and relationship finally recommended, how can we keep the unity of promotion as set forth in the ideals of the society, and how can we protect the churches from the possibility of competition among the agencies?

After following the above outline in a two days' research and discussion, it was gratifying to discover an almost complete unanimity of opinion on the major items discussed. While the work is still in process and a complete report cannot yet be made to the executive committee of the United Society until the work of the Commission has been finished, the following are some of the trends in the thinking of the Commission:

First, Twelve years of experience in attempting to divide the work equally between men and women justifies the belief that the experiment has been as successful as pioneer work could well be. It is further believed that with additional adjustments the plan may meet with complete success.

Second, The promotional approach to the local church, it is believed, ought to be made with still greater unity. Under no consideration should the brotherhood revert to the multiplicity of competitive appeals which obtained in former years.

Third, The Commission believes that a still larger place for the educational element in the whole missionary enterprise is needed in these days of confusion and uncertainty. It is further convinced that the missionary program needs the stabilizing effect of the educational spirit and that the educational program must have the missionary passion.

Fourth, There was no dissenting voice expressed in the conclusion that in all probability some realignment of the agencies would be of benefit to the work of the brotherhood. There was unanimity of feeling that the distinctly missionary and religious educational work are by nature inseparable and should be more closely allied; that such closer unity would add new power and spirit to the whole missionary and educational program.

*Chairman, Commission on Policies and Relationships, U. C. M. S.

Three Churches Pay

(*Continued from page* 14.)

the local churches were agreed upon according to their membership, financial strength and established records in brotherhood tasks.

Many of the churches that have not yet reached their goals are paying 6 per cent on them until conditions are more favorable for raising them. They realize, as did these three that have paid in full, that a measure of care for our older ministers is a fundamental obligation resting on all our churches, since all profited by their devoted and self-forgetting labors.

Of course, First, Youngstown, Ninth Street, Washington, and Central, Indianapolis, are showing their loyalty to their present ministers by paying the 8 per cent dues regularly, but they also remember with grateful affection the men who served them in the past. That past, for the Indianapolis congregation, has lasted through a hundred years from June 12, 1833.

At a recent conference of ministers the suggestion was made that every church ought to recognize 6 per cent on its Pension Fund goal as a current obligation. Immediately one after another began to explain that it was impossible for his congregation to do anything. "Then you want to instruct the Trustees of the Pension Fund to discontinue the 390 Ministerial Relief checks that are going out every month?" "No!" came the unanimous answer. "Then your churches must do something, for the Pension Fund cannot pay out what has not been paid in."

These three churches have set the pace. Two thousand others are on the way. Is there one in the brotherhood that will fail to do something?

"Kept"

(*Continued from page* 10.)

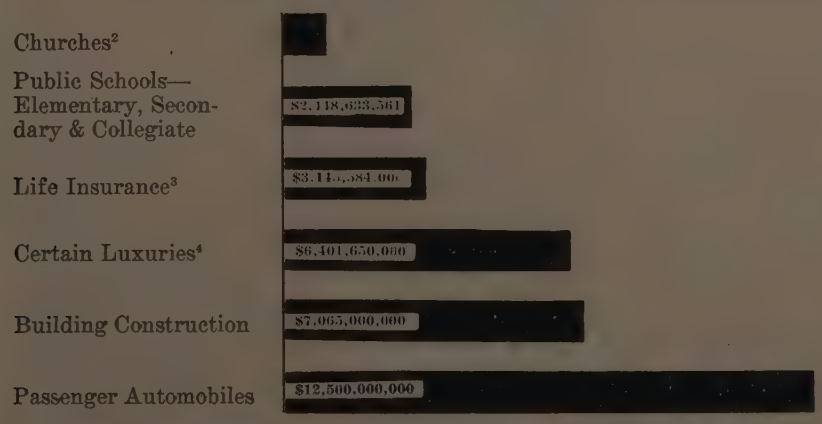
undaunted by the difficulties and the delay, should ever labor for the consummation of his prayer.

Kept by Mystic Intimacy With Christ

The whole context sets forth the sweetest intimacy between the Father and the Son and breathes a similar intimacy between Christ and His followers. "Father, it is my will that these, Thy gift to me, may be beside me." "Thy gift to me!" What a benevolent transaction between God and His Son! It dignifies us to know that we are a gift of the Father to Christ. He wants His loved ones beside Him that they may see, love and be kept, and then that they may be sent forth to save and to bless.

Could we ever break away from Christ if we have conscious mystic union with Him, if we are "beside" Him, beholding the beauty of His soul and the passion of His love? Who shall separate us from the love of Christ? His hold on us is strong. He keeps us ever close beside Him, in hours of temptation, in days of grief and sorrow, in times of assailing doubt, in the silences when cruel doubts and suggestions threaten, in victories that might make us proud and in defeat that might overwhelm with discouragement. Yes, He ever keeps us beside Him in the drab, humdrum days when lassitude might destroy us, ever supporting us by His mystical presence. In the nighttime we hear the sweet whisperings of His voice and in the daytime His words of victory. In the Church Militant His passion is to have us ever near Him, ever "beside" Him, and thinking of the Church Triumphant did He not lovingly say "that where I am there ye may be also"?

IMPORTANT BILLS PAID ANNUALLY IN THE UNITED STATES[1]



1 Adapted from *Investing in Public Education*, p. 176, chart 3, Research Bulletin of the N. E. A., Sept., 1930, Washington, D. C.

2 $817,214,528; See World Almanac.

3 Representing a total amount of insurance of about $115,000,000,000.

4 Tobacco, $2,141,220,000; soft drinks, ice cream, candy, etc., $1,850,240,000; theaters, movies, $1,082,790,000; jewelry, cosmetics, perfumes, $827,740,000; sporting goods, toys, $499,660,000.

From *The Presbyterian Magazine*, May '33.

Child
Other

Portraying a Japanese folk story

Playtime in daily vacation Bible School, Philippine Islands

Now I'm ready for Sunday school. Son of Evangelist Hsu Mo-pei, near Chuchow, China

Ruth Jo
Ellen o
and pro

Arthur, Jimmy and Sheldon, sons of Mr. and Mrs. A. E. Elliott, Asunción, Paraguay, with their playmate

"Let's go calling" Louise Hagman, adopted daughter of Mr. and Mrs. G. L. Hagman, Nantungchow, China

Have a slice of pineapple? The largest weighs thirteen and a half pounds and cost about five cents. Thyra Jean and Candace Jaggard ready for a tea party with their doll

Rhythm Band of the Kindergarten, American Grammar School, Colegio Americano, Buenos Aires, Argentina

en of Lands

aughter of Pastor ntungchow, China, of Miss Cammie Gray

Stair steps in our Girls' School in Nanking, China

Happy and care-free Jamaicans

ing to read in India

Picture books fascinating to Chinese children

"I'm so shy"
An Indian girl proud of her bracelets

Reiko Otsu, youngest grandchild of Mrs. Sugawara, who for over thirty years served in the residence of single missionaries in Akita, Japan

School days in China

The Missionary: Then and Now

By W. W. HASKELL*

W. W. Haskell

AS I take a backward glance over the years since my arrival in China, I realize that I have been very fortunate in the time of my service in that it has not lacked in interest. There has been no monotony. I could not have chosen another period so full of changes of every description. In a period of the world's development so full of changes that the world as a whole has come to be commonly called a changing world, it has been my privilege to live where those changes have been most numerous and most striking. There has been a complete turnover all the way from a political revolution, through great social and educational changes, even down to a reorganization of our mission government. In this article I want to show how some of these changes have affected the missionary.

One of the first things to notice is that while we are in the midst of these whirling changes the program making is much more difficult than it was in the past. Certainly changing circumstances must demand a change in plans and programs if Christianity is to meet the needs of the people. The missionary of today is giving a great deal of thought and effort in trying to discover what these new programs should be.

AS A result of this effort to make the missionary program fit the present needs, we find a great deal more effort being put on rural work, social work, and religious education than was ever done in the past. In a country whose rural population comprises at least eighty-five per cent of the total, this great undeveloped opportunity simply must not be longer neglected. While the conversion of the individual must ever be an important part of missionary activity, still it is coming to be realized that that, alone, does not complete our obligation. There must also be built up a Christian social order—Christian homes and communities—so that these converted individuals may be given the opportunity to grow and to realize some of the benefits that come from a partial fulfillment of the kingdom here and now. The realization of the need for more thought and attention being paid to the care of the religious life of the younger generation resulted in the coming of the Religious Education Deputation under the leadership of Dr. Corley and in religious education being made one of the chief points to be emphasized in the Five-Year Movement.

Besides these broader problems of program making that have resulted from the changing times, there is a constant stream of more concrete and acute problems that are continually coming up. For example, the turning over of schools and other institutions to Chinese leadership has brought us face to face with the problem of securing competent Chinese executives. Chinese men of real ability can get salaries more commensurate with their ability in organizations other than missionary. Other examples are the problems that grow out of government regulations concerning registration of schools, religious instruction in schools and compulsory military drill.

There has recently been manifested an increasing tendency for church and secular organizations to work together in social reforms. For example, the problem of overcoming illiteracy is being worked on by both missionary organizations and the government. The government is also cooperating with mission schools in rural programs. The department of the government in charge of national flood relief work has called upon the churches to help in this enterprise.

Formerly what attention missionaries paid to the training of the children of Christians was mainly with the idea of preparing them for direct Christian service. But as Chinese Christians come more and more to take over control of the Christian movement it is but natural that more emphasis is being placed upon the more general vocational training of the children of Christians.

IT IS not surprising that early missionaries gave much thought and effort to transplanting in China the church systems they knew in the homeland. Now, of course, how to make the church indigenous is getting the emphasis. Hence the latest additions to theological seminaries are departments of rural training where Chinese leaders are being trained to meet the actual conditions and needs in China.

Perhaps the most noticeable change that has taken place since my arrival in China is the change in mission organization. Then the missionaries were in absolute and complete control of everything connected with the mission organization. Chinese leaders were only invited to offer advice at times. Now there is complete equality in authority and the result is a happy cooperation and fellowship that has greatly benefited the work as a whole.

The foregoing dissimilarities between the missionary then and now are concerned with his program and work. The following are some comparisons of a more personal nature. There are not now, as there were in the days of yore, any outstanding missionary giants such as Dr. Griffith John, Hudson Taylor or Dr. Calvin Mateer. Although it is possible, when enough time has passed to allow for the development of a historical perspective, that some of the missionaries of the present day may stand out, still there are many reasons why there should have been more giants then than now. Two of the above mentioned men were famous because they founded large missions, but China does not need an increase in the *number* of missions today. Moreover there are so many dictionaries in China now that it would be impossible for anyone to win sinological fame by adding another one to the long list. In brief, what was new and unusual then has become common and ordinary now.

The early missionary could give practically all his energy to direct evangelistic work. Now, due to the large financial investment in missions, a great deal of his time and thought must needs be given to the care of property and administration of funds. Also a large per cent of missionaries are giving their time almost exclusively to teaching. There is nothing spectacular about these forms of activity.

THERE is great difference between the environment of the pioneer and the modern missionary. When the former arrived in China there were no precedents he had to study carefully and follow closely, as is true of the new missionary today. His field of activity was practically unlimited. If he wished to win prestige among the contemporary Chinese by the presentation of new and scientific ideas he did not need to be a specialist in science, for science was so new to China at that time that the most common Western training was sufficient to cause him to be looked upon as exceptionally wise. Manifestly the new missionary must be better prepared educationally and in life experience. There is a real need for the specialist in China today.

The earlier missionaries met with opposition but the resistance was more or less passive, being the result of ignorance, superstition and prejudice. Now the missionaries meet with the most active opposition, such as an organized anti-Christian movement, and governmental regulations and restrictions. Educational institutions must compete with a continually improving government system of education.

Then the Chinese followed the missionary more or less blindly. Now the Chinese are more and more doing their own thinking. They are proposing ideas of their own as to how Christianity is to develop in China. An illustration of this is the Christian Brotherhood Movement,

*Missionary at Wuhu, China.

an organization that has recently started among the students, which is in essence a protest against so much emphasis on the organizational side of Christianity as introduced from the West and calling for more emphasis on living it. There is also a rapidly growing literature on Chinese Christian philosophy.

Until recently the foreigner in China was a privileged character. In innumerable little ways he was given special consideration. He was commonly called "foreign official." Even the bandits limited their attention to native people. Not so today. The foreigner is the prize victim now because he brings a large ransom. The growth of banditry and communism has added greatly to the dangers of the missionary's life.

Finally, there is this difference between the old and the new missionary. The former committed himself to a life work and never once questioned the permanency of that commitment. Now due, on the one hand, to the waning interest in, and support of, the missionary enterprise at the home base and, on the other hand, to the growing willingness and ability to assume responsibility on the part of the Chinese, there is a rather unsettled feeling among the missionaries of today which is not conducive to the highest state of morale. The missionaries are asking themselves whether, in view of the continued cuts in mission budgets, they would not serve the cause better by resigning and thus release funds which would make it possible to reduce the cuts on the general work budgets. They are asking themselves whether, since the Chinese are generally getting along so well in the places of leadership and responsibility, there is really a need or a place for them in the Christian program.

But in some ways the changing times have had little effect upon the life and work of the missionary. In the beginning the missionaries did only direct evangelistic work, that is, they only preached the gospel. This original and simple program developed and broadened until it included such undertakings as the setting up of Western forms of church organizations, the spreading of Western civilization, and the establishment of various kinds of Christian enterprises and institutions. But through it all the emphasis on individual conversion was never lost sight of.

The missionary has always had many discouragements, has always been criticized, and has always found it difficult to make his purpose and aims clear to some people both in China and in the West. To anyone who has been reading church papers and missionary magazines it is not necessary to give illustrations of these points unless it is to tell how he has been misunderstood in China. That he is out here simply as a means of making money, or that he is here in a spirit of adventure, to see the world, or that he is a camouflaged instrument of the foreign imperialistic governments are some of the charges made against the missionary.

The attitude of many in the homelands today is very similar to what it was after the Boxer trouble in 1900. In the missionary literature following that period we read that the Christians in the West went through, first feelings of indignation and sorrow, and then through stages of bewilderment to chill indifference and apathy.

In one other way the changes have not affected the missionary and that is the fact that he has always been wanted. It is possible that in the first flush of the victorious national revolution in 1927 there was a feeling, if not an expression, on the part of some Chinese leaders that the Chinese were quite self-sufficient in every way and could well dispense with assistance of all foreigners. But that feeling did not abide. Notwithstanding the fact that there is some expression emanating from the West that the missionary is not wanted, certainly in China today there is nothing but the most cordial and universal feeling and expression of desire and need for the continuation of the service of the missionaries. This unanimity of feeling is found in magazine articles, expressions of individual Chinese, questionnaires, actions of the National Christian Council, and in the report of the Chinese delegates to the Jerusalem Conference.

Commencement in Japan

OUR schools in Tokyo have just passed through the commencement season. The Margaret K. Long Girls' School graduated ninety-five; the Boys' Middle School, thirty-seven; and the Bible College, two—a young man and a young woman. It is greatly to be regretted that we have no suitable locations for these two who are prepared for Christian work. The lack of funds, and the consequent retrenchments, makes it wellnigh impossible for them to find work in the Churches of Christ.

President Y. Hirai and Dr. D. Ebina in front of the Boys' School, Takinogawa, Tokyo, Japan, bronze statue of Professor K. Ishikawa in the background

At the Boys' Middle School this year Dr. Danjo Ebina was the commencement speaker. Dr. Ebina belongs to the oldest group of Japanese Christian workers. He was a member of the famous Kumamoto Band which was led to Christ in 1876 by Captain Janes, a retired American army officer who had been invited to Japan by the feudal lord of Kumamoto. Dr. Ebina, and other members of this Band, were members of the famous class of 1881 of Doshisha University, Kyoto, which was founded in 1876 by Dr. Joseph Hardy Neesima. Thus Dr. Ebina has been in Christian service for more than fifty years. Despite his age he is still vigorous in mind and quite active in public work. He was for a number of years president of Doshisha University. When I first came to Japan in 1904, Dr. Ebina was pastor of a large Congregational church in Tokyo. He was recognized everywhere as a Christian scholar and had a wide leadership, especially among young men.

Professor Y. Hirai is president of both the Margaret K. Long Girls' School and the Boys' Middle School—a heavy task for one man. Professor Hirai was also a student of Doshisha University under Dr. Neesima, and got much of his inspiration from that great Christian leader.

President Hirai, in his farewell message to the graduation classes this year, said: "Learn a lesson from the waterwheel. It cannot do its work unless it is in touch with the flowing stream. Neither can it turn nor accomplish its purpose if it is entirely immersed in the water. The stream is the world. To do our work we must needs be in touch with its flow, but we must take heed not to be swallowed up and overcome by it."

R. D. McCoy.

Tokyo, Japan.

Foreign Missions in Congo Church

Ndongokwa has been a foreign mission for Monieka for just three years and we have baptized a hundred and seventy of their folks. There are over two hundred enrolled in the day schools and more than a score able to read, and several can read their Bibles. The last word we have from there was that many inquirers are awaiting baptism. This foreign mission field has helped put new life in the Monieka church. The evangelistic and school-teacher-evangelists go there for a period of two years and then have a three months' furlough.

CHARLES P. HEDGES.

Monieka, Africa.

More Children of Other Lands

This is the way mountain girls take their brothers for an outing in the Philippines

"I didn't know the jam would tip over"
A much-worried Mexican girl

A Japanese girl dressed "up to the minute"

"Of thee I sing" (in China)

Burton Fonger of Bucay, Philippine Islands, and his colt, "Doc"

The way babies take their naps in Africa. Protégés of Dr. Myrtle Lee Smith, Africa

Making the Desert to Blossom

By FLORINE CANTRELL*

A DESERT PLACE, a thirsty land, a parched ground, are descriptive terms used by the psalmist and the prophets to express not only topographical conditions but also barrenness in the hearts of the people. It might be a little difficult for one who has had "abundant life" to understand the figure—just as it might be difficult for one who has always lived where trees and running streams are plentiful, and where rain waters the earth abundantly; to know something of the desert land. Not only do we know of thirsty souls in barren lands, but we have seen something of a barren religion, where instead of the "well of water springing up unto eternal life" they have "hewed them out cisterns, broken cisterns, that can hold no water." A religion not only unable to supply wells of water, but which propagates a system that drys up and drains off natural tendencies for the desires of God.

There is a people who eke out a living on a semi-desert plain, in the state of Zacatecas, Mexico, whose lives are as arid as the land in which they live. Almost unconscious of the longings in their hearts, at last they are beginning to express a thirst for God.

Just recently a small group of evangelists made a circuit through a number of ranches with the purpose of bringing these people in contact with the gospel. The results were most gratifying. We might say that the message presented to them was a singing gospel. It is a very easy approach because the Mexican people love to sing.

When we were given an entrance in a home we asked permission to sing hymns, which served as an introduction to our purpose. After singing two or three, or sometimes as many as six or seven, we asked which they liked the best. They nearly always had a preference, which we repeated, often with the help of the person interested. Sometimes the neighbors would hear the singing and come to see what it was and to listen to the telling of a story or reading and explanation of the Scripture. Many times questions were asked, usually relating to the doctrines of the Catholic church.

The morning Bible studies sometimes held under a tree in the street, usually announced themselves with the singing of hymns. The night services, which were the main work of the day, were prolonged on into the hours of the morning, by the repeated request for one more song. How many times the organist closed the little organ, thinking it was the last, only to open it again, because someone had asked to sing once more, "At the Cross, At the Cross, Where I First Saw the Light," "Glory to His Name," or "In My Heart There Rings a Melody." A very special favorite is about a great Rock in a desert land that gives its protecting shadow in the heat of the day. How they do love it.

On one occasion after singing two or three hymns in a home, a middle-aged woman asked for the book, and as we sat there singing other songs she held the closed hymn book in her hands tightly, with the hope of learning something by absorption.

The series of lessons, given by the evangelists, was a presentation of two roads; one road is an effort to reach God through the saints, who were only men and women like ourselves, the other road is knowing the heavenly Father through His Son, who gave himself for the world. The people who could, were asked to read for themselves certain texts to support what the evangelists were saying. At the end they were asked to choose for themselves which road they should take. Another study was, should we pray to the images or to God? This lesson made quite an impression. Without a doubt the old was breaking down, because at the close, when opportunity was offered for questions, more than once, with a very childlike attitude, someone would inquire, "When we pray, just what must we say to God?" The evangelists always answered in a manner that even the small child could understand.

And so was each lesson, tearing down on one side and building on the other. One of the lessons, "Who Is Our High Priest?" Seeing the Truth in all its brightness and simplicity, and yet so free, almost brought applause from the men, as if they were inaugurating some political leader. They were actually clapping their hands for joy." As cold waters to a thirsty soul, so is good news from a far country." This series of lessons was closed with, "The Road to Salvation" with a message that reached the heart, a message of the Christ as the only one who can give it. On one occasion, at the close when the invitation was given, with the exception of one man the entire audience went forward in a mass, to give themselves to Christ.

DESERTS have their oases, and how refreshing the ranch called Nogales. A family who for a few years have been Christians—an old father and mother with their children and grandchildren, very much after the type of Abraham, with flocks and herds, and a piece of land to till, apparently wishes for nothing else. Even the atmosphere is different from the other ranches. The one interest in life is not only to live as Christians, but also that their neighbors shall have the same joy. They are building a little chapel of adobe for a church, looking forward to the convention to be held there this year. One night in their family worship, the old father and mother were heard praying, "O God let me live until the time of the convention."

The most satisfying evidence of results is to see those who have been Christians a short time testifying with their lives, nor are they afraid to give witness openly. One mother tells how she was so opposed to her daughter having anything to do with the new religion, that she even persecuted her for it, but now she herself suffers even greater indignities gladly, because of what Christ means to her. One man tells how he has even changed his treatment to the animals that serve him.

One father of a family tells how he lived his life in drunkenness. His wife and children were afraid of him, and hid when they saw him coming. "And one day," he said, "I brought great disgrace to myself; while I was drunk, I killed a man, I was imprisoned of course, I began to feel terribly burdened when there came into my hands a little pamphlet, a small portion of the Gospel. I was much interested. And through the influence of one of your ministers I became converted, my life is changed," then in his slow way of speaking, he went on, "You have seen the dead dry skin of a snake which he sheds annually? I feel like my life is like that. That old dead, ugly thing has been left behind, and I have a new life." He is now a leader in the community, and the neighbors remark about his change.

THINKING of the changed life reminds me of the simplicity with which our evangelists preach. One morning sitting in the shade of a tree, with a group of listeners, one of the evangelists was talking about the "new creature." To illustrate, he picked up a piece of dry manure, and all the depreciating words of the Spanish language, he applied to that bit of useless waste. "But take it," he explained, "put it into the ground, and under certain conditions, a change takes place, the old life becomes corn and beans." The meaning and application were clear.

For so long a time in the history of Mexico, the farmer class was under a system of serfdom; with new laws they are free from that, but yet bound to another system, which takes the name of religion, from which also the laws of the state are giving freedom. But they of their own accord are binding themselves to another form of slavery, from which the state cannot free them—that is alcoholic drinks with all of its vices. "How beautiful your religion," is a common comment, "but we love the world too much." They at least know the consequences of such a religion.

It is almost impossible for one to see all the results of such evangelizing, but so far, we are able to see some of its revolutionizing effects. Three rural teachers were in danger of losing their work: the divorce of a man and his wife was threatened; mothers wept because they

*Missionary in Mexico.

felt their children were condemned. Entire families were isolated. A nephew was unjustly accused of stealing a calf and was thrown in jail, all because the uncle was seeking revenge for the rebellious nature of the young man. Yet they do not complain.

If through the work and ingenuity of engineers, dams should be constructed, canals opened up leading water to the fields, and a system of irrigation built up in this same section of the country, no doubt there would be some very marked changes, which would perhaps be painful, in breaking up some of the old traditions of the past. In a certain degree a social revolution would take place. So is the law of Christ—it brings its revolutions, but who would dare halt because of it?

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat." Is this prophecy for them? Whether or not, it is being fulfilled.

You may feel as I once did, that our job is not to keep ourselves occupied in breaking up old religions, but to preach the gospel and it will serve to remove that which is false. There is some truth in that. If we are to train laymen to preach the gospel, they must know how to use the Word of God at the right time and for the right occasion. It is impossible to put up a new building over the débris of the old.

Then too, one might ask, what influence does it have on the life of a nation, which on one side represents fanatical paganism, and at the other extreme, a tendency to oppose everything that is religious? This work leaves only a tiny spark, hidden away in these dried-up ranches. Faith in the power and influence of the rural people of any nation, faith in the "Light that shineth in a dark place," even though it is just a spark, and faith in other groups who are doing work of the same kind in other Mexican ranches, makes me know it is worth while.

1933 Schedule Young People's Conferences

Date	Conference—Location	Director	Address
May 29—June 4	Panhandle (Oklahoma) Optima, Oklahoma	Miss Adeline Goddard,	University Station, Enid, Okla.
June 5-11	Alabama, Camp Grandview, Elmore, Ala.	Miss Mary A. White,	Box No. 310, Jackson, Miss.
	East Texas, Palestine, Tex.	Chas. Marion Ross,	2965 Bowie St., Ft. Worth, Tex.
	South Idaho, Nampa, Idaho	Lester Jones,	1216 4th St. S. Nampa, Idaho
	Sunflower Preparatory, Emporia, Kan.	John D. Zimmerman,	622 Topeka Ave., Topeka, Kan.
June 12-17	Sunflower Older Young People, Emporia, Kan.	John D. Zimmerman,	622 Topeka Ave., Topeka, Kan.
June 12-18	North Carolina, Bonclarken, Flat Rock, N. C.	E. B. Quick,	1419 Belmont Ave. S. W., Atlanta, Ga.
	Nowemo, Camp Marvin Hilyard, St. Joseph, Mo.	V. H. Rogers,	Plattsburg, Missouri
	Tipi-Wakan, Spring Park, Minn.	LaVerne Morris,	3115 East 42nd St., Minneapolis, Minn.
June 19-25	Ceta Canyon, Amarillo, Tex.	Chas. Marion Ross,	2965 Bowie St., Ft. Worth, Tex.
	Egyptian, Carbondale, Ill.	O. T. Mattox,	310 People's Bank Bldg., Bloomington, Ill.
	Hiram (Older Young People & Preparatory) Hiram, Ohio	Raymond F. McLain,	987 The Arcade, Cleveland, Ohio
	Mid-West (Negro), Kansas City, Kan.	Frank H. Coleman,	401 N. 5th St., Columbia, Mo.
	Northwestern, Spokane, Wash.	Mrs. W. G. Moseley,	University Place, Spokane, Wash.
	Tennessee, Columbia Military Academy, Columbia, Tenn.	Miss Mary A. White,	Box No. 310, Jackson, Miss.
	T. C. U., Ft. Worth, Tex.	Charles Marion Ross,	2965 Bowie St., Ft. Worth, Tex.
June 26—July 2	Bethany Older Young People, Bethany, W. Va.	John W. Harms,	9 New St., Danbury, Conn.
	Central Western, Columbia, Mo.	Kring Allen,	Boonville, Missouri
	Chesapeake Area, Lynchburg, Va.	Percy Thomas,	509 Atlantic Life Bldg., Richmond, Va.
	Eureka Young People, Eureka, Ill.	O. T. Mattox,	310 People's Bank Bldg., Bloomington, Ill.
	Florida, Florida Military Institute, Haines City, Florida	E. B. Quick,	1419 Belmont Ave. S.W., Atlanta, Ga.
	Marietta, Marietta, O.	Raymond F. McLain,	987 The Arcade, Cleveland, Ohio
	Mississippi, Jackson, Miss.	Miss Mary A. White,	Box 310, Jackson, Miss.
	Northern California (First), Lake Alpine, Calif.	Wilbur C. Parry,	1209 Humboldt Bank Bldg., San Francisco, Calif.
	West Kentucky, Kuttawa Springs, Kentucky	Claude E. Cummins,	311 Security Trust Bldg., Lexington, Ky.
July 3-9	Bethany Preparatory, Bethany, W. Va.	John W. Harms,	9 New St., Danbury, Conn.
	Central (Negro), Lincoln Ridge, Ky.	Mrs. Mary E. Taylor,	Broadway, Winchester, Ky.
	Eureka High School, Eureka, Ill.	O. T. Mattox,	310 People's Bank Bldg., Bloomington, Ill.
	Kentucky (Older Young People & Preparatory), Camp Kavanaugh, Crestwood, Ky.	Claude E. Cummins,	311 Security Trust Bldg., Lexington, Ky.
	Lakeside, Lakeside, Ohio	Raymond F. McLain,	987 The Arcade, Cleveland, Ohio
	Oregon, Turner, Ore.	C. F. Swander,	409 Panama Bldg., Portland, Ore.
	Southeast Oklahoma, Camp Chapman, Daugherty, Okla.	Miss Adeline Goddard,	University Station, Enid, Okla.
	Southern California Young People, Idyllwild Pines, Calif.	Wayne A. Neal,	303 Trinity Bldg., Los Angeles, Calif.
July 10-16	Center Point, Center Point, Tex.	Chas. Marion Ross,	2965 Bowie St., Fort Worth, Tex.
	Cotner, Lincoln, Neb.	Hugh Lomax,	6902 Colby St., Lincoln, Neb.
	Georgia, Emory Junior College, Oxford, Ga.	E. B. Quick,	1419 Belmont Ave. S.W., Atlanta, Ga.
	Southern California High School, Idyllwild Pines, Calif.	Wayne A. Neal,	303 Trinity Bldg., Los Angeles, Calif.
July 17-23	East Kentucky, Hazel Green, Ky.	Claude E. Cummins,	311 Security Trust Bldg., Lexington, Ky.
	New England, Lake Winnipesaukee, N. H.	John W. Harms,	9 New St., Danbury, Conn.
	New Mexico (Sandia), Albuquerque, N. M.	C. C. Dobbs,	Box No. 1094, Denver, Colo.
	Ozark, Hollister, Mo.	Allen Gardner,	631 S. Weller, Springfield, Mo.
	Piedmont-Chesapeake (Negro), Piedmont Christian Institute, Martinsville, Va.	Mrs. E. G. Starling,	Box No. 20, Martinsville, Va.
July 24-30	Crystal Beach, Frankfort, Mich.	Miss Loisann Buchanan,	821 Occidental Bldg., Indianapolis, Ind.
	Sunflower Southwestern, Camp Carlye, Kan.	John D. Zimmerman,	622 Topeka Ave., Topeka, Kan.
July 24—Aug. 4	Phillips Older Young People, Phillips Univ., Enid, Okla.	Miss Adeline Goddard,	University Station, Enid, Okla.
August 1-7	Grand Mesa (In cooperation with Presbyterian Board)	R. E. Kinsell,	Grand Junction, Colo.
August 7-13	Culver-Stockton, Canton, Mo.	Raymond M. Hutchison,	LaBelle, Mo.
	Phillips High School, Phillips University, Enid, Okla.	Miss Adeline Goddard,	University Station, Enid, Okla.
August 14-20	Eastern, Keuka Park, N. Y.	John W. Harms,	9 New St., Danbury, Conn.
	Indiana High School, Bethany Park, Brooklyn, Ind.	Miss Loisann Buchanan,	821 Occidental Bldg., Indianapolis, Ind.
	Iowa, Des Moines, Iowa	Miss Eva Callarman,	528 Insurance Exchange Bldg., Des Moines, Ia.
August 14-21	West Washington, Seabeck, Wash.	W. F. Turner,	3326 White Bldg., Seattle, Wash.
August 21-27	Indiana Older Young People, Bethany Park, Brooklyn, Ind.	Miss Loisann Buchanan,	821 Occidental Bldg., Indianapolis, Ind.
	Rocky Mountain, Sylvandale, Loveland, Colo.	C. C. Dobbs,	Box No. 1094, Denver, Colo.
	South Dakota, Pickerel Lake, S. D.	Miss Eva Callarman,	528 Insurance Exchange Bldg., Des Moines, Ia.
	Wilmington, Wilmington, Ohio	Raymond F. McLain,	987 The Arcade, Cleveland, Ohio
August 28—Sept. 3	Northern California (second), Lake Alpine, California	Wilbur C. Parry,	1209 Humboldt Bank Bldg., San Francisco, Calif.
(Date not set)	Arkansas, Petit Jean, Arkansas	Miss Adeline Goddard,	University Station, Enid, Okla.

Station UCMS Broadcasting

Our Youngest Missionary

William Milton Rambo, two months old son of Mr. and Mrs. Victor C. Rambo, Mungeli, India

IN THE December Supplement of WORLD CALL there appeared a picture of our eldest Chinese evangelist, Chao Ming-yang. Now word comes that he passed away on February 4th, at the age of 87, by a strange coincidence on the very morning of the arrival of December WORLD CALL with the picture, and poem written by Miss Teagarden. Another devoted coworker, Phoebe Bai of India, who has served as Bible woman for many years, recently passed away, also.

Mrs. A. R. Liverett, who recently underwent an operation, is back at her home making good recovery.

We note that Dr. and Mrs. Paul Stevenson, formerly missionaries under the United Christian Missionary Society and now with the Rockefeller Union Medical School, Peiping, China, were recent guests at Florida Christian Home. They are friends of Miss Mary Kelly and were on a trip to study medical schools in the South.

We learn that W. Remfry Hunt, retired missionary of the United Society has recently undergone a major operation, from which he is convalescing.

Mrs. J. C. Ogden, recently returned from Batang, West China, was a guest at headquarters for a few days and went on to Norwood, Ohio, to visit her living-link church which has so loyally supported her through the years and will continue her retirement allowance.

Through *The New York Times* we learn of the death, April 24, in Lexington, Kentucky, of Dr. Frank C. Button, president emeritus of Morehead State Teachers' College at Morehead, Kentucky. He served the college as president for twenty-four years and was also pastor of the church in Morehead, and for a time mayor of the town. For several years the school at Morehead was under the direction of the Kentucky State Mission Board and in 1900 was transferred to the Christian Woman's Board of Missions which continued its direction until the state finally took it over and as Morehead State Teachers' College it has developed into one of the finest institutions of its kind in the South. Much of the credit for its success has been due to Dr. Button.

Although the death of E. L. Powell of Louisville, Kentucky, is recorded elsewhere, we call attention to the fact that Mrs. Powell as Dr. Anna Dunn Gordon rendered outstanding service as a physician missionary for a number of years in India, under the Foreign Christian Missionary Society. Her first husband was E. M. Gordon, a brother of W. E. Gordon, now in Jubbulpore, India.

Mrs. Josephine M. Stearns, former vice-president of the United Christian Missionary Society, underwent a major operation at a hospital in Philadelphia, May 1. Her many friends over the country will be hoping that she may have a speedy and complete recovery.

An interesting guest at headquarters recently was Miss May F. Frick of Cedar Rapids, Iowa, who has just returned from a trip of two years around the world. Unlike the average tourist, Miss Frick concentrated on the mission work, which the background of her service in the local church, so well fitted her to evaluate. She comes back thoroughly committed to the missionary cause and intensely sympathetic to its problems.

The sympathy of the many friends of Mrs. J. D. Case of Rushville, Indiana, will go out to her in these days because of the sudden death of her husband. Mrs. Case was for a number of years state president of the woman's missionary work in Indiana and a member of the executive committee of the United Society. At present she is a member of the board of trustees of the Christian Woman's Board of Missions.

A recognition service was held April 30 by the Heights Christian Church, Cleveland, Ohio, for Mrs. Frances C. Allen, at which President Stephen J. Corey was the chief speaker. Mrs. Allen has been a devoted friend of our missionary work, providing a missionary home and dormitory in Manila, a boys' dormitory at Harda, India, and a boys' dormitory in Asuncion, Paraguay is in process of building. Her husband and his sister, Miss Cynthia Allen, were also generous givers.

Miss Caroline E. Pope of India is expected to arrive in Baltimore about May 9, on regular furlough.

Miss Lyrel G. Teagarden is planning to sail from Shanghai, China, for the homeland about July 1.

Mr. and Mrs. Emory Ross, Miss Ruth Musgrave and Dr. and Mrs. E. B. Pearson of Africa, will all reach the States some time during the summer.

Texas Disciples from churches within a radius of one hundred miles of Jarvis Christian College, Hawkins, Texas, took a "Jaunt to Jarvis," Thursday, April 27, spending the day in an inspection of the campus and buildings. The board of the college, composed of white members of the churches, made the journey. The student body and faculty provided the program, much of which was the singing of Negro spirituals, and a basket dinner was served to about five hundred people.

The 24th session of the Boulder School of Missions will be held at The Colorado Chautauqua, June 25—July 1, under the auspices of the Council of Federated Church Women of the Rocky Mountain Region. Mrs. J. Roy Smith, president of the board, and Mrs. Sudie E. Flint, treasurer, are members of the Christian church. The Bible studies for the week will be conducted by S. J. Mathieson, pastor of the Central Christian Church, Denver, and chairman of the Board of Managers of the United Society.

Ora Leigh Shepherd

We are indebted to Mrs. L. H. Fishburn, state secretary of Oregon, for this splendid snapshot of Mrs. Shepherd taken on a recent visit to the northwest

WORLD CALL

Board of Education Meets

THE Board of Education held its nineteenth annual meeting at the Severin Hotel, Indianapolis, Indiana, April 24, 25, 1933. The board was organized September 4, 1914. In many respects the recent meeting was one of the most constructive and forward-looking of any of the annual meetings held during these nineteen years. One of the interesting features was the session given over to the college presidents in which they made brief but inclusive statements telling what they had done to help meet the present financial situation, what new experiments they are trying out in the field of education, what their plans are for the next five years, and especially what they are doing to make the institutions completely Christian in objectives, courses of study and atmosphere. While all the presidents reported drastic cuts in budgets and somewhat radical adjustments, there was manifest a marvelous spirit of courage, faith and hopefulness as they face the future. It was a very heartening meeting, and all who were present were greatly helped in the solution of their particular problems by the information which they gathered as to ways and means that others were using. As for the Board of Education itself, some very constructive and forward-looking actions were taken. One of the most constructive is to make the Board of Education more completely the repository of all church budget offerings for education. The by-laws of the board will be amended at the next annual meeting in line with this action. When put into operation it will mean that the Board of Education will be put in a position to do much more helpful and statesmanlike work in the field of higher education in behalf of the churches on the one hand, and to assist the colleges in their programs of character formation and Christian emphasis on the other. One of the significant resolutions passed was the following:

"We believe that this is a unique time in which to stress before our committees the great contribution the liberal arts college is making in the total program of higher education of the nation. This should be stressed especially before legislatures and other official bodies. We believe that if America could be made fully aware of what the Christian colleges are really doing for our country, there would come a hearty spirit of cooperation and help from the state and its institutions instead of the cutthroat competition that so frequently obtains between the church colleges and the state institutions."

Newly elected officers are: President, J. T. T. Hundley; Vice-President, Clyde L. Lyon; Recorder, G. D. Edwards; Treasurer, Mrs. Maude Lucas Rumpler; Executive Secretary, H. O. Pritchard; University Secretary, J. C. Todd; Executive Committee, Bin T. Smith; Mrs. Maude Lucas Rumpler, Mrs. Curtis Hodges, W. A. Shullenberger, Richard Dickinson.

Atlantic Christian College

President and Mrs. Hilley attended a luncheon in Durham in March given in honor of Sir Francis Wylie and Lady Wylie of Oxford, England. Sir Francis has for many years been custodian of the Rhodes Scholarship Fund of Oxford University and was personally known to President Hilley while he was a student in the university.

The annual May Day Festival was given this year on Tuesday afternoon, May 2, at five o'clock. Katherine Eagles was student chairman of the festival arrangements.

The many friends will deeply sympathize with Mr. and Mrs. J. M. Waters in the death of their little nine-year-old daughter, Elaine, which occurred March 24 at their home in Wilson. She was taken desperately ill March 22, and in spite of heroic efforts of nurses and doctors, loved ones and friends, the precious little life slipped away on Friday afternoon. Funeral was conducted by Mr. Barclay and interment was made in the Wilson cemetery.

Bethany College

Alumni of Bethany College are being invited to give the addresses in connection with Commencement this year. Dr. Herbert L. Willett of the class of 1883 will deliver the baccalaureate sermon June 4. Senator Bennett Champ Clark who is an old Bethanite, will deliver the commencement address June 6. C. M. Preston of the class of 1897, now of the Hamilton National Bank, Knoxville, Tennessee, will be the alumni speaker.

Several hundred teachers and educators from over the entire Ohio Valley gathered recently to hear Dr. Edward L. Thorndike of Columbia University discuss the recent studies he has made in educational psychology. The program was a part of the annual Education Day at the college.

Faculty and students held open house all afternoon with library, laboratories and classes open to visitors. An informal reception was held from three to four o'clock in the drawing room at Phillips Hall.

Friends of Bethany were grieved April 4 to hear of the death of Mr. Galleher, for the past five years manager of the college farm. Funeral services were held in the Galleher home and interment was conducted at Mt. Gilead, Ohio, former home of the Galleher family. Mr. Galleher is survived by his daughter Zantha, who graduated from Bethany in the class of '31. Mrs. Galleher died in Bethany four years ago.

Butler University

Butler University students, alumni and friends were addressed by Dr. Ernest Hatch Wilkins, president of Oberlin College, at the tenth annual Honor Day exercises of the university May 4. "The Scholar and World Peace" was the subject of Dr. Wilkins' address.

All academic and scholastic honors and awards for the school year were announced at the ceremonies which took place in the Butler fieldhouse. The various literary and departmental prizes were awarded, names of students recently elected to honor societies were read, and recipients of fellowships to other universities were introduced.

Others in addition to Dr. Wilkins who appeared on the program were President Walter S. Athearn, Dean James W. Putnam, Dean Frederick D. Kershner, Rev. Ellis Hay, and Dr. Gino Ratti.

Plans for the erection of a new cafeteria and student center on the Butler University campus were recently announced by President Athearn. The structure will be erected during the summer and will be ready for occupancy next September. It will be a two-story frame building and will be erected on the site of the present campus club. In addition to the cafeteria the building will house the offices of the Butler Men's Council, the Y. M. C. A. and Y. W. C. A., the university bookstore, and a recreational center. According to Dr. Athearn the structure will cost approximately $5,000.

The Butler Collegian, student paper will have a print shop of its own with the opening of the fall semester if plans recently announced by President Athearn materialize. Since its founding in 1886 the *Collegian* has been printed on commercial presses at different points over the city of Indianapolis.

Spurs Club, national honorary for sophomore women, installed a chapter at Butler University May 5. Twenty-five Butler coeds became charter members of the organization. The charter was granted recently upon receipt of a petition from the Scarf Club, local Butler group.

Mrs. Alfred T. DeGroot, an alumna of the Butler University chapter of Kappa Beta, national sorority for women of the Disciples of Christ, was elected grand president of the organization at the recent convention on the Butler campus. Representatives from seven chapters of the sorority attended the session. The program included addresses by Dr. H. O. Pritchard, W. A. Shullenberger, Harold Fey, Dean Frederick D. Kershner, all of Indianapolis, and Mrs. May Coats of Lincoln, Nebraska. All are leaders in the Disciples of Christ.

Plans are in progress for the annual Butler May Day celebration which will be held May 27 with elaborate pageantry

Delegates and officers at the sixteenth annual convention of the Kappa Beta sorority at Butler University, April 7-8-9. Officers and advisors, left to right: Lillian Kittle, vice-president; Mrs. Agnes Chartier, president; Mrs. May Coates, advisor; H. O. Pritchard, advisor; Helen McAnulty, recorder; Gertrude Hines, treasurer

and festivities on the Fairview campus. Outstanding events on the program for the day include the crowning of the May Queen, dancing exhibits by students of the department of physical education for women, and the traditional May Feast.

June 10 has been set as the date for the 1933 Alumni Day celebration according to an announcement by Miss Sarah Sisson. A concerted campaign is being launched to have every alumnus within a reasonable distance of the campus present for the affair. Last year approximately 600 alumni assembled under the trees on the campus for the alumni supper and formal program. A series of stunts, singing contests and other interesting features are being planned. John Fuller, '17, is general chairman in charge of the events.

Christian College

The importance of Phi Theta Kappa, honor scholastic society for junior colleges, was impressed upon Christian College students by the president, Kitty Hunter, on the occasion of the admission of five new members who were found eligible at the close of the first semester examinations.

In a rousing assembly talk on the day the candidates were announced by President Edgar D. Lee, Miss Hunter refuted the charge often heard that students ranking high scholastically do not succeed later in life. She reminded her audience that in 1900 when the names of twenty-nine persons were chosen to be placed in the hall of fame, thirteen out of the twenty-nine were Phi Beta Kappas (the honor society for senior colleges) also that eleven presidents of the United States, five of the ten chief justices, twenty-six of the associate justices, and eighteen of the secretaries of state have been Phi Beta Kappas.

Cotner College

Daniel C. Troxel, '12, professor of New Testament in the College of the Bible, Lexington, Kentucky, was the chapel speaker Thursday, April 6. Professor Troxel was making the annual visitation by members of the faculty of the College of the Bible, presenting advantages of graduate religious training, and holding conferences with several upper classmen.

The private library of the late Grave E. Barber, professor of Latin for forty-one years at the University of Nebraska, has been given to Cotner College library. About 1000 volumes on the classics including files of classical journals are in the collection.

A literary edition of the *Cotner Collegian,* weekly student paper, was published April 20. Chester Hunt, Lincoln, is editor, and Miss Wilma More, Topeka, Kansas, literary editor.

Disciples Divinity House

Four of our Disciple missionaries are studying in the University of Chicago this quarter: Miss Hazel Harker, Japan; C. Manly Morton, Puerto Rico; Thomas N. Hill, India; William H. Erskine, Japan. Mr. Hill and Mr. Erskine are living at the Disciples House, their families being in Fountain City, Indiana, and Bethany, West Virginia, respectively. Miss Edith Saum, daughter of Mr. and Mrs. H. C. Saum of India, is also studying at the university and expects to return to India for mission service.

The quartette of the Disciples Divinity House, composed of Myron C. Cole, John W. Cyrus, Weir McDiarmid, and Ernest L. Harrold, has contributed to programs of various university and Disciples House functions.

The Disciples Club, with an average attendance of thirty-eight, meets each Thursday evening for dinner and fellowship. Excellent programs have been enjoyed, among which have been the following: B. E. Mays, graduate student who has spent two years studying Negro churches, spoke on "Some Aspects of Negro Church Life"; Professor W. C. Bower gave an interesting talk on the subject, "If I Were Reentering the Ministry"; Professor Eugene Staley of the department of economics discussed "Problems to Come Before the World Economic Conference"; Professor A. W. Palmer of Chicago Theological Seminary, spoke on "The Outlook for the Educated Ministry"; F. F. Laune of the Wiebolt Foundation, discussed "Unemployment Relief"; Professor W. W. Sweet of the Church History department of the Divinity School spoke on "The Place of the Disciples in American Church History"; "Experimental Missions in the Caribbean," was discussed by C. Manly Morton.

Professor W. E. Garrison's latest book, *The March of Faith,* has been chosen as the Religious Book Club selection for April. It is the history of religion in America since 1865 and is published by Harper and Brothers.

Professor W. C. Bower's new book, *Religion and the Good Life,* was published by the Abingdon Press in January. His book, *Religious Education in the Modern Church,* was translated into Korean recently.

Eureka College

The lamented passing of Charles J. Mitchell, March 21, was the fifth death among the board of trustees within fourteen months. Others were W. F. Shaw, J. G. Vissering, J. P. Darst and C. E. Stratton. Mr. Mitchell was a very valuable friend of the college, and had for sometime served most vigorously and successfully as chairman of the promotional committee of the board. Himself a graduate in engineering from the University of Illinois, he loved the liberal arts college, and his death is a heavy loss to us. He was a brother-in-law of Richard Dickinson, chairman of the board.

At last our chapel is to have a pipe organ. It will be installed in time for the '33 Commencement, and will be of much help also to the Eureka Church which since the fire has met in the chapel. The Wicks Company of Highland, Illinois, will furnish the instrument, new from their factory, of electric action, the last word in organ-building, fully adequate for the chapel auditorium. Several local friends have joined in making this addition possible.

At the last board meeting a beautiful twenty-acre truck and dairy farm lying alongside the campus was purchased. Its fertile soil and its modern equipment will mean much in President Lyon's "Eureka Plan" of self-help for students. The new enrollment secretary, J. Dan Benefiel, '28, is reporting unusual response from his early efforts.

Rex Hieronymous, '17, was elected president of the Chicago Chapter of Alumni at the recent meeting of the chapter in Jackson Boulevard Church.

The Senior Class has chosen David H. Shields, pastor at Canton, Missouri, to deliver the 1933 baccalaureate sermon, June 11. Mr. Shields was a popular Eureka pastor, 1914-19.

The commencement speaker will be Dr. George A. Coe whose books and addresses in the field of religious education have given him an international reputation.

Speaking of Books

Psychiatry and Mental Health

HERE'S a book on psychiatry and personality problems written for preachers by a preacher who is also a medical man, a psychiatrist and a teacher, with an enviable reputation in each of these fields. Graduated from Harvard, an ordained priest of the Protestant Episcopal Church, graduate of University of Innsbruck (Austria) medical school, surgeon in the Austrian army in 1914-1915, psychiatrist for Baltimore courts, private practitioner in psychiatry, and professor of medical history in Johns Hopkins Medical School, constitute a part of the author's equipment for his task. While Dr. Oliver is an extreme Anglo-Catholic, he attempts to make his book usable for ministers of all faiths. Dr. Oliver is a medical psychiatrist with the heart of a pastor and the mind of a teacher. This is a valuable book.

JAMES A. CRAIN.

The Man From Tarsus

A THOROUGHLY commendable book. For young men entering the ministry and eager to secure for their libraries volumes that may remain indefinitely on their shelves, this book has real values. Likewise for older men there is a certain atmosphere of invigoration about its contents. The author has shown himself historically conscientious. He has something to tell and the grace of expression to tell it. It is scholarly but devoid of cold sketchiness. It puts the suggestion of a heart-beat within the body of the biography. In a very fine way it makes the great apostle to the Gentile world live and work before us. Sunday school teachers and those interested in the lives of Christian leaders will find merit in the book and derive great profit from its reading.

W. A. SHULLENBERGER.

The Economic Results of Prohibition

A STUDY of the economic results of prohibition by a Columbia professor who has made studies for the Association Against the Prohibition Amendment and undertook the present work at its request. Contains valuable tables of statistics regarding the manufacture and consumption of alcoholic liquor prior to prohibition and certain accurate figures since prohibition, but goes far afield in attempting to estimate probable manufacture and consumption where definite figures are lacking.

His liberal use of estimates and assumptions makes the book of little value to the uncritical reader, but in the hands of an informed dry its methods and tables constitute a valuable arsenal of facts which can be turned against the wets.

JAMES A. CRAIN.

Books are a part of man's prerogative;
In formal ink, they thought and voices hold,
That we to them our solitude may give,
And make time present travel that of old,
Our life fame pieceth longer at the end,
And books it farther backward doth extend.

—SIR THOMAS OVERBURY.

Books Reviewed in This Issue

PSYCHIATRY AND MENTAL HEALTH, John Rathbone Oliver, M. D. Scribners', New York. $2.75.

THE MAN FROM TARSUS, Lawrence O. Lineberger. Fleming H. Revell Co. N. Y. $2.00.

THE ECONOMIC RESULTS OF PROHIBITION, Clark Warburton. Columbia University Press, N. Y. $3.25.

VENTURES IN SIMPLER LIVING, D. L. Fleming. International Missionary Council, 1933, N. Y. $1.00.

THE BOOK OF CHRISTIAN CLASSICS, by Michael Williams. Liveright, 1933, N. Y. $2.00.

MODERN TENDENCIES IN WORLD RELIGIONS, Charles Samuel Braden. The Macmillan Company, N. Y. $2.50.

(Books reviewed by C. E. Lemmon on page 11)

OUT OF MY LIFE AND THOUGHT, Albert Schweitzer. Henry Holt and Co., 1933, N. Y. $2.50.

WHAT I OWE TO CHRIST, C. F. Andrews. Abingdon Press, N. Y. $1.50.

NEW LIFE THROUGH GOD, Toyohiko Kagawa. Harper and Brothers, N. Y. $2.00.

FORTY YEARS FOR LABRADOR, Sir Wilfred Grenfell. Hodder and Stoughton, N. Y. 15/.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Colonel Roosevelt

A DEFENSE of the patriotism of T. R. —as against the charge of egotistic ambition—in desiring to enlist a division of soldiers and lead them in the Great War.

A valuable bit of intimate acquaintance with T. R. the Great, dynamic, turbulant, contagious personality with few equals in all history. I laid it down with the hungry sense that to know him in his wide range of experiences would make one an alert, wholesome citizen of the world—such as the world so much needs today.

I. J. CAHILL.

Simpler Living

THIS book gives examples of present-day men and women who for Christ's sake have forsaken the life of "things." Most of the illustrations are drawn from the frontiers of the Cross, either in the mission fields or among the slums of our great cities. These certainly are not the only places where poverty is found today, but they are almost the only places where poverty is open-eyed, intelligent and Christian. This little book of studies will be avidly read by missionaries and social workers, but its suggestions should be equally fruitful to people whose consciences have at last been awakened to the economic immorality of current American standards of living. Although the word is not used in the book, it represents an approach to stewardship which is at once more searching and more real than anything we have read on that subject.

The Book of Christian Classics

THIS is a comprehensive anthology of the devotional literature of Catholicism. The material in this book illustrates the vast debt which Christianity owes to the Roman church. The omissions from it illustrate the amazing poverty of the church universal if the writings of Protestant leaders were lost. If Protestantism were not so woefully divided as to have lost its sense of mission in the propagation of its view of life, we should presently have a companion volume presenting the other half of the picture. The book is beautifully bound.

Modern Tendencies in World Religions

THIS fascinating volume tells what is happening at the present time in the great world faiths. Instead of a dry treatise of the usual type of studies in comparative religions, Dr. Braden writes interestingly concerning the changes which have occurred in the present century. He sets forth five factors which are producing these changes and then describes in detail how they are working. This book should find a place on the shelves of every world Christian.

Missionary Organizations' Own Section

The Days Just Ahead

SOME teacher of history has remarked that the study of the past should serve us as the little mirror above the windshield in our automobile serves us. We see what is behind us in order that we may better go forward.

Eleven months of the missionary year are behind us but a whole month remains before the year's record is closed. A whole month in which we may carry our missionary work into victory or disaster: A whole month in which our missionary organizations may swing forward to the realization of goals or fall back in lethargy and listlessness. A whole month in which you and I as individuals may grow or diminish, share or withhold, give witness or keep silence. What will you and I do with this precious last month?

Every member of adult missionary organizations is being asked to participate in a twofold service during May and June —*Pray Day By Day* and *Give Day By Day*.

Prayer slips have been prepared for each of these two months with items listed on them for which the members of missionary organizations are asked to pray day by day. Ask your president for these slips for your daily devotions. Use them faithfully and regularly and *Pray Day By Day*.

Will you *Give Day By Day* as you are able? Accept the coin box prepared for your use, recount the blessings which are yours because you know Jesus, the Bread of Life. Then day by day, as you prepare your family's meal or partake of yours, drop a coin (whatever amount you are able to give) into this box that you may share the Bread of Life with the world.

Pray Day By Day and *Give Day By Day*.

Recent Letters

We have started on our special visitation. The plans for it worked out splendidly and I believe every society in West Washington will be blessed by these friendly visits.—*Mrs. Jane Mercer (state secretary, West Washington.)*

I had fine meetings last week and the people are responding in a fine way when we ask them to do the Volunteer Work. We hope for good results.—*Helen Spaulding (state secretary, Illinois.)*

Please send us additional materials for May and June. We are planning to make use of them and increase our spiritual power and our giving for the great cause of missions.—*Marian Bobbitt, Madison Ave. W. M. S., Covington, Ky.*

Please, may I have some more prayer slips? I gave mine to a sister yesterday. They are so appropriate, just what we need. I put my box on my breakfast table this morning and explained its nature rather hurriedly as I was so busy. I felt a little reproved when my little grandson, aged eight, quietly left his oatmeal and walked out of the room. He returned in a moment and dropped in a coin. "A little child shall lead them."—*Mrs. Sutton, Stevensville, Virginia.*

We had an executive meeting last week which was a real devotional service and brought a spiritual uplift and refreshing to us all. We read the sweet story by Helen E. Moses—each one having a part in the reading. Each one present prayed and the division chairmen pledged themselves to see that each one in their division received an individual packet. That starts the work off nicely and gives promise of great spiritual blessing as well as much needed support for our missionary, Vesta McCune.—*Mrs. Salisbury, Eldorado, Kansas.*

We observed the prayer service last night. Had twenty-seven fine consecrated men and women there. It was such a sweet consecrated service and did our souls good.—*Mrs. Connelly, Marshall, Missouri.*

I know how rushed you are in the offices and am not asking you to speed up these materials. I only want you to know how eager our women are to receive them and to begin their preparation for the work.—*Mrs. Hoffman (state secretary, West Virginia.)*

Will a Secretary Go to Heaven?

If a secretary writes a letter, it's too long.
If she sends a postal, it's too short.
If she doesn't send a notice, she's lazy.
If she attends a committee meeting, she's butting in.
If she stays away, she is a shirker.
If she duns the members for their dues, she is insulting.
If she fails to collect dues, she is slipping.
If she asks for advice, she is incompetent.
If she does not, she is bull-headed.
If she writes her reports complete, they are too long.
If she condenses them, they are incomplete.
If she talks on a subject, she is trying to run things.
If she remains silent, she has lost interest in the meetings.

Ashes to ashes,
Dust to dust,
If others won't do it,
The secretary must.

—Adapted from *The Congregationalist.*

I Was Wondering About Old Ladies

A RETIRED missionary said this
the other day

* * *

And it's
worth remembering

* * *

He said that
what impressed him
most

* * *

When he got back
to America

* * *

Wasn't the Woolworth
Building

* * *

Nor the autos,
nor the radios,
nor the aeroplanes,

* * *

Nor the wonderful
hotels and churches
and factories and
machinery and things,

* * *

Nor the beautiful
dresses,
nor the beautiful
young ladies
in the dresses—

* * *

It was the
beautiful old women
of America.

* * *

He says they don't have
beautiful old women
in heathen lands.

* * *

They grow old
young out there—

* * *

You know what
I mean—

* * *

And when they grow old
they grow ugly
and unattractive,

* * *

And cross, and
everything.

* * *

And why not?
Vacant minds and
unimproved hearts are
good soil for
ugly features.

* * *

I was wondering
if beautiful old ladies
aren't a good advertisement
for Christianity.

—*McAlpine.*

Programs for Adult Organizations

For the Leader of the July Program

Topic: The Romance of Beginnings

My dear Leader:

WE ARE starting a new year of study and work. You and I are scheduled to lead the very first meeting and I do think that getting started right means so much. I have the feeling of "All Set—Go" in a hundred-yard dash! If our first program goes well and gets off on a good start I somehow feel that all the rest will go accordingly. And in looking over the plans for this year's programs I've had the feeling that they just must be good programs, the best year ever! I have been looking at the outline of the year's themes, I found them on page 4 of the *Year Book of Programs.* I understand that the course of study has been arranged as a continuous study from this July meeting to the meeting in October, 1934, which is the anniversary month of the sixtieth year of our organized women's work. I looked over the twelve program topics as listed on page 4 and then I turned to page 6 and read the topics for the four months, July to October, 1934, and immediately I saw how those topics would lead us to cover the whole sweep of our missionary history and development and bring us to a natural climax in that October, 1934, Anniversary Service. We need in all our organizations this very series of programs. We have been taking for granted that we all were familiar with the early years of our history and its developments but to tell the truth we are all rather hazy on these things. It is going to do us good to have this carefully worked out series of programs. And it is going to bring to us a new appreciation of our heritage. We have inherited a great piece of work that has been built up over this period of sixty years and we need to be inspired to "carry on" more worthily. I do hope our programs are going to lead us into larger service for Him and help us to accept the goals and aims for the anniversary year with a readiness of spirit and whole-hearted enthusiasm for the task that is ours. I mean to talk to my group about the program topics for the whole sixteen months and help them to see how our July program is the introduction to and a definite part of the programs to follow.

While I had my *Year Book of Programs* opened at page 4, I took a look at the devotional themes and found the general theme, "Moments with the Master." I like that and I like the theme for this first meeting and the way it is developed for the leader of worship on page 38 of this issue of WORLD CALL. I hope my leader of worship will use those plans and make the devotions a time of heart preparation for the study hour to follow.

Now for the topic for our study hour, "The Romance of Beginnings." Verily it hath a pleasant sound! I like to know about the beginnings of things and there is a fascination about the sound of the materials offered for the program's development. Let us look at the features.

1. *The Spirit of 1874.* This material is found in a leaflet under five divisions: (a) The Spirit of 1874, which tells of the times and conditions and happenings contemporary with the beginnings of our organized missionary work; (b) The American Christian Missionary Society, its early history; (c) The Christian Woman's Board of Missions, its beginnings; (d) The Foreign Christian Missionary Society, and its early history; (e) Still Speaking of Beginnings, interesting bits of information as to other "first things." This is a whole program in itself. Someone remarked that she was going to dramatize this leaflet and I cried "How?" A very simple dramatization, she explained, having one person appear in the costume of the early days, reminiscent too of the "spirit of 1776" and tell the first part of the leaflet on the times and interesting happenings of the days of 1874. That person then would introduce the others who carry the other parts of the leaflet. The one representing the American Christian Missionary Society might represent a Civil War soldier or the widow of an "old soldier," thus helping us realize that the American Society's earliest years were all mixed up with Civil War times. The one representing the Christian Woman's Board of Missions might be a grey-haired woman in the costume of "the nineties." The Foreign Christian Missionary Society might be given by a young person who has just found the records in a book. And "Still Speaking of Beginnings" could be given by a group of children, since we are so likely to have some children come with mothers to this vacation meeting.

2. *Hands Across the Sea.* This is a leaflet on the beginnings of our foreign missionary work. It can best be told as a story. Do not have it read; it will be so much more effective if put into someone's own words.

3. *Frontiers at Home.* Leaflet of the beginnings of the home missionary work. The same suggestions are offered as for the foreign missions leaflet.

4. *Our Pioneer Leader,* Mrs. Caroline Neville Pearre. This may be told by someone. Do not have it read, please. Or it might be given as an impersonation in costume.

5. *Through the Years.* This is a new feature which WORLD CALL is offering us for this year's programs. See this issue of WORLD CALL. Interesting items have been gleaned from our old missionary magazines through the years. Different people might be called upon to give the different items in a brief, bright way. I am expecting this will be a delightful number on our programs. We want to make this first one very interesting.

Thus you will see that we have four leaflets and one article in June WORLD CALL. Two copies of the leaflet *The Spirit of 1874* are provided in order that different people may have the parts assigned to them. Notice that the leaflet material comes in one packet, listed as the *Program Packet.* The chairman of your program committee, or whoever is responsible for the year's programs, should supply you with the literature for your program.

I am hoping that you and I both will have good programs. I am hoping too that we are going to get people all excited over these new programs and so interested that they will determine not to miss a meeting or to fail to do their part. The July meeting is the right time to be thinking of the spirit of other days. We'll have a sort of Fourth of July all our own! May our meetings be the best ever and forerunners of the best year of study in our remembrance.

Most earnestly yours,
ANOTHER PROGRAM-PLANNER.

Suggestions for the Fellowship Hour

THIS is the first meeting of a new year. I wonder if you would not like to plan to make your new officers guests of honor and in some special way appreciate them and speed them into the new year's work. Many societies will make this an outdoor picnic meeting in which case the fellowship around the tables will be the social hour of the meeting. Or if it is an afternoon meeting light summery refreshments may be served. Or yours may be one of the many groups that are not serving refreshments in these difficult days. If there is time for games you might recall some old-time games that were popular many years ago and thus help carry out the spirit of the early days in keeping with the program topic. Pin names of missionaries or mission fields or missionary leaders here in the homeland on people's backs and let them find out who they are; you know that old game? Or have everyone whose birthday comes in July put on a stunt appropriate to the month.

Programs for Young People

Circle

(For Young People, Ages 18-24)

1933-34: *Now East—Now West.*
July Theme: *Your Need Is Mine.*
Worship Theme: *Things We Live By—Worship.*

NOW East—Now West," suggests a world-wide program for the year. Every month we will consider fundamental needs of humanity around the world and discover ways in which Christian people are helping to meet these needs by sharing the abundant life through Jesus Christ.

Program Guide

We hope you will like the new Program Guide, "Now East—Now West." One of the first things you will discover about it is the fact that the outline of each program does not appear in it. Instead, this is carried month by month in the leader's leaflet found in the Program Packet. This leaflet carries also suggestions for service activities and other projects.

As a new feature of the Program Guide, you will find a pertinent question or problem suggested for each month. Following it, there is space to record, previous to the meeting, your ideals, attitudes or ideas on the question. No two records will be alike; each of you will want your own Program Guide. These questions may form a basis for discussion in the monthly meetings, after which you may wish to add further notes which are an outgrowth of this discussion.

The second new feature, the "Book of the Month" page, suggests a book that is related, in most instances, to the theme for the month. If you have read this book check it, read another and insert the title in space provided. The goal is "Every member reading at least one book each month related to the general theme."

The Program Guide is reduced in price. A single booklet sells for 5c, and a dozen for 50c. A complimentary copy will be mailed to each president, after which you will wish to place your order.

Program Packet

The Program Packet is issued twice during the year, in May and November. Each Packet includes a six months' supply of materials.

Reading and Reference Book

Builders of a New World—Bartlett

This is a striking book on the theme "Christ and the Modern World." It is developed principally through studies of great personalities in America and in other nations. Every Circle should own at least one copy. Price—60c and $1.00.

Senior Triangle Club

(For Young People, Ages 15-17)

1933-34: *Open Frontiers.*
July Theme: *Wanted: Frontiersmen.*
Worship Theme: *Trails Across Frontiers.*

FRONTIERS are not East or West, North or South but wherever a man fronts a fact."

As youth we will face facts this year that shall help us find our frontiers of geography and frontiers of living. We will always keep in mind that we cannot go very far geographically to carry the message of Christ, if our own attitudes are unchristian, or if we fail to live as Christian youth.

Program Guide

Begin now to say "Program Guide" and not "Program Year Book."

You may be surprised when you look at the new Program Guide, to find it somewhat different, but we hope you will like the change. Let us know, after you have given the Program Guide a fair chance, which you like the better.

You may miss the outline and suggestions for the program each month. All we have had in the Year Book, and more, is in the Leader's Leaflet in the Program Packet and just think of the surprises they may have in store for every meeting.

Every change brings something new. The two new features are: First, you will find a question or a problem suggested for each month, and a space to record, previous to the meeting, your ideals, attitudes or ideas. Every member will wish his own Program Guide, and every member will wish to cooperate in this plan if it is to be helpful to members and form a basis for discussion in the meeting. Will you try the plan?

The second new feature, the "Book of the Month" page, suggests a book that is related, in most instances, to the theme for the month. If you have read the book check it, read another and insert the title in space provided. The goal is "Every member reading at least one book each month related to the general theme."

The Program Guide is reduced in price, a single booklet sells for 5c, and a dozen for 50c. A complimentary copy will be mailed to every Hi-Tri Club.

Program Packet

The Program Packet is issued twice during the year, in May and November. Each Packet includes a six months' supply of materials.

Reading and Reference Book

Today's Youth and Tomorrow's World

Intermediate Triangle Club

(For boys and girls, ages 12-14)

1932-33: *Pioneering With Jesus on World Trails*
July Theme: *Fellow-Pioneers on the Trail*

INTERMEDIATE boys and girls like friends and usually find it interesting and easy to make new friends. Summer vacation-time gives greater opportunity for forming new friendships both through actual personal contact and through reading about boys and girls in other countries. Usually the group will have access to a public library in which there are many books available. If not, their adult leader can arrange for a loan from their State Library and it may be possible to exchange missionary books with some other church. If the June meeting resulted in an appreciation party for some other national or racial group or an exhibit of as many foreign things as could be procured, no doubt the boys and girls will have begun to read. If your group can do neither of these things perhaps you can arrange a list of books and by giving them hints as to the special developments of each, arouse sufficient interest to make them want to read.

The July meeting is planned to take the form of a World Friendship Meet and this can be made more than ordinarily interesting if it is carried out. It is hoped that we may discover the similarity of interests, ambitions and activities of boys and girls of all races and nationalities and receive an increasing understanding and appreciation of other peoples.

In your discussion you may want to help the Intermediates to see the connection between *what they say* in Triangle Club and *what they do* when they meet boys and girls of other races or nationalities in actual vacation contacts—in the parks, for instance, or at the beach. Here is the first stanza of a poem which may help to climax the discussion:

When you get to know a feller,
know his joys and know his cares,
When you've come to understand him
and the burden that he bears,
When you've learned the fight he's making
and the troubles in his way
When you find that he is different
than you thought him yesterday
You find his faults are trivial and
there's not so much to blame
In the brother that you jeered at
when you only knew his name.

—*Edgar A. Guest.*

Devotional Study of Missionary Societies

Theme for the year: "Moments with the Master"

"Lovest thou me . . . feed my sheep"

JULY

Call to Worship: *Give unto the Lord the glory due unto his name: worship the Lord in the beauty of holiness. The Lord will give strength unto his people; the Lord will bless his people with peace.*

Hymn: *My Jesus, I Love Thee.*

Scripture: John 21:9, 12, 13, 15-17.

OUR devotional studies for this year, built around the theme, "Moments With the Master," will strive to bring to us in a vivid way some of our favorite incidents in the life of Christ as he lived those few short years among men, and some of the lessons he left for us. In these moments which we will spend with him, may we find strength and wisdom for the tasks that are ours! The first "Moment" is the story of the appearance at the Sea of Tiberias.

I think it is one of my favorite moments in my Master's life on earth, when he stood in that early morning hour on the shore of that beloved Galilean Lake and waited for tired fishermen friends who had toiled all night and caught nothing. I have always imagined, though the Bible does not take time to talk about the weather, that it was a lowering dismal sort of morning, with low hanging clouds dripping slow, cold rain. But the Master had a hot breakfast waiting on the coals and the fishermen having heeded his suggestion to cast the nets on the other side came ashore with the great catch of fishes. Soon they were warmed and refreshed, not so much by that hot food and comforting fire as by that beloved presence again among them. Then the Master turned to one of them with that soul-searching thrice repeated question, "Lovest thou me?" And Simon Peter, sure of his love for his Christ, gave back his answer three times o'er, "Yes Master, you know that I love you." "Then," said the Master, "if you love me feed my sheep." "If you love me, take care of the work I am leaving for you. Show your love by the things you do for my needy people here on earth."

Just as the Christ questioned Simon Peter on that long ago morning so I am sure he comes to you and to me today with that same burning, heart-searching question, "Do you love me?" And you and I just as sure as was Peter of our love for him, make ready our answers, full-throated, sure in our high moment of spiritual uplift, "Yes, Master, you know that we love you." "Then, if you love me," his answer comes back, "Feed my sheep." Do you remember that story in our old school readers of the mother who was ill one morning and to her bedside came first the twelve-year-old son with his, "Mother, I'm sorry you are sick" and he hurried off for a day with the boys. Then the ten-year-old daughter who smoothed her forehead and murmured her love and, too, ran off to play. Came the tiniest one of all to tell Mother how she loved her and then turned and tried to sweep the floor, to wash the dishes and make the beds. Evening came and Mother's head was better and as her three returned to her and once more told her of their love and concern, the mother wondered, so the story tells us, which one after all loved her most.

Love leads naturally to service. It is love for the Christ that sends men forth to serve him with their fullest powers and to give life if need be in that service. We best tell him how we love him by the things we do in full surrendered service for people here on earth. In these days when needs are crying to be heard and opportunities crowding to be answered we need to be showing forth our love by the deeds we do.

Over in Africa, they tell me when a cut in budget was announced and the evangelists had been called in to the Mission Station to talk things over and decide which of them would give up the work, for there would not be salary enough for all, the group of evangelists asked that they be allowed to talk it over among themselves. Soon they came back to the missionary with their decision, "White man, we have decided that none of us can quit. Back in the forests thousands are waiting to hear the message. They have waited so long, we can't ask them to wait any longer. So we want you to divide the money among us and we all will continue in the work." And these consecrated men of the Congo went back into far forests with their message to those whom they could not ask to wait any longer. That was love for Christ expressed in terms of service rendered unto him.

Prayer: *That we and all peoples who name His Name may be faithful to him, that we may show forth our love in service unto him.*

Hymn: *O Master Let Me Walk With Thee,* or *Work for the Night Is Coming.* (If the first hymn is used, sing only one stanza, as a prayer, and announce it before the prayer so that it may follow as part of the prayer.)

Through the Years

AS A FEATURE for our adult missionary organizations' programs for this coming year, July, 1933—June, 1934, "World Call" will carry each month a few paragraphs entitled, "Through the Years." These will be gleanings from our former missionary magazines, as follows: "The Christian Monitor" which was a women's publication, started in 1861; "The Missionary Tidings," the official magazine of the Christian Woman's Board of Missions, first issue, May, 1883, editor, Mrs. M. M. B. Goodwin who had been the editor of "The Christian Monitor"; "The Missionary Intelligencer," official magazine of the Foreign Christian Missionary Society, first issue, January, 1887 and shared by the American Christian Missionary Society until 1895 when the American Society began issuing "The American Home Missionary." These last three continued until 1919 when the first issue of "World Call" appeared. For July's program we have listed the beginnings of some of our missionary work as noted in these magazines.

The Christian Monitor gave space to the newly planned women's missionary organization in its pages and granted a regular department to the Christian Woman's Board of Missions. In the issues of 1874 we find frequent mention of the new plans for women's work: "Dear Sisters, while the brethren are talking about 'Woman's Work in the Church' show them that you know what it is by doing it right along while the 'lords of creation' are discussing the matter," (September); "The great Sisterhood of the Christian Church will organize a Missionary Society of their own at the General Convention soon to assemble in Cincinnati. The move is in the right direction and we are hopeful of grand results" (October).

October, 1874, saw the organization of the Christian Woman's Board of Missions and plans started which resulted in the organization of the Foreign Christian Missionary Society in October, 1875. The American Christian Missionary Society had been organized in 1849 and began both home and foreign work. After 1874 the American Society concentrated on the home field, the Foreign Society did only foreign work while the Woman's Board did both. The following dates of the beginnings of our foreign work will glimpse the greatness of vision and courageous faith through the years.

1851—Dr. James Barclay went to Jerusalem.

1854—Alexander Cross, a freed Negro slave, was sent to Liberia by the church at Hopkinsville, Kentucky.

1858—J. O. Beardslee began work in Jamaica.

1876—Work in Jamaica was reopened.

1882—Eight missionaries sailed for India, our first entrance into a non-Christian land.

1883—Japan was entered. Our first convert from a non-Christian faith baptized there in 1884.
1895—Work in Mexico was begun.
1896—Beginning of the work in China.
1897—First missionaries sent to Africa, work begun on the Congo.
1900—Puerto Rico was entered.
1901—Work in the Philippine Islands was started.
1904—Dr. and Mrs. Albert L. Shelton and Dr. Susie C. Rijnhart opened the work on the Tibetan border.
1906—Argentina was entered.
1918—The work in Paraguay was begun.

The work in the homeland kept pace with the foreign work through the years, reaching out to evangelization in the newly opened territories of the "far west" among the pioneer American settlers, among Chinese and Japanese on the Pacific Coast, among the Freedmen of the South, Mexican immigrants in Texas and European immigrants in northern states, among the Appalachian Mountain people—a mighty sweep of work through the years!

In Memoriam

Mrs. Maria Cooley Healy, January 5, 1933, Bloomingdale, Michigan. Sister of Lathrop Cooley, pioneer minister, Disciples of Christ and aunt of Hattie A. Cooley (deceased). Member of Bloomingdale Church since its organization seventy-five years ago. Charter member of missionary society. Author of religious poems and contributor to *Missionary Tidings*. Age 95.

Mrs. Divine Williams, April 8, 1933, Newtown, Kentucky. Faithful and devoted member of Newtown Church and missionary society. Age 70.

Mrs. D. H. Fleming, March 10, 1933, Alhambra, California. Member of church seventy-six years. Age 88.

Mrs. Sarah Hollowell, February 6, 1933, Waitsburg, Washington. Faithful member of church for sixty years. Last charter member of the church. Age 95.

Mrs. Myrta V. Hughes, December 26, 1932, Monmouth, Illinois. Devoted to every department of church work and missionary society. Mrs. Martha Caywood, March, 1933, Virginia, Illinois. President of missionary society.

Jessie E. Watson, April 8, 1933, Neosho, Missouri. Life member of Christian Woman's Board of Missions. Devoted worker in missionary society and Bible school. Age 58.

Mrs. B. E. Daniels, April 4, 1933, Washington C. H., Ohio. Faithful member of Sunday school, church and missionary society. Age 78.

Mrs. June Porter, May 3, 1933, Martinsville, Indiana. Enthusiastic for the missionary cause and member of young matron's society. Age 31.

Mrs. T. H. Hunter, Sr., April 24, 1933, Houston, Texas. Devoted member of South End Church and missionary society for thirty-six years.

Echoes From Everywhere

On the Up Grade

We had forty at the woman's missionary society last night with a fine program by the young people. The attendance was more than double the woman's missionary society membership. We had 118 at Sunday school Sunday morning, our largest attendance ever, and many tourists gone. Our Christian Endeavor has twelve members and twenty-one were present Sunday night.

One of our members has painted a beautiful oil painting over entire walls of the new baptistry. It is illuminated by a hidden light. We have organized a "Law and Order League" in the city with sixty men. It is much needed here as we had five deaths from liquor the first Lord's Day in March.

My Sunday school class averaged as many present last month as the entire church did at the time I came here. A fine young man confessed Christ Sunday evening. We have had a thirty-five per cent increase in church membership since January 1. One young man graduating from our high school next week goes to college this fall to prepare for the ministry. W. A. HARP.

Sarasota, Florida.

Working Toward Self-Support

From next year the Margaret K. Long Girls' School will likely do without any subsidy from the Mission Board at all and the Boys' School will do so as soon as possible. In the Boys' School we are right in the midst of the development of our student body from 200 to 480. We have successfully completed the first two years and the third year begins the first of April. Prospects are bright for the new entering class and we expect to do fully as well as last year, if not better. Considering present circumstances in Japan that will be a great success really. The remaining two years we hope to carry out with as great success—so that from April 1, 1935 the full development of the Boys' School should be realized. This school also then ought to be able to carry on with no annual subsidy from the society.

THOMAS A. YOUNG.

Tokyo, Japan.

Training Youth In Congo

The students in Congo Christian Institute, Bolenge, Africa, are chosen from our six Congo stations. Only about twenty can come each year, but they are the best the stations have—men who have been tried and who are preparing themselves for better service.

These students pay a small tuition and pay for notebooks. We have to offer work for those who need it and almost all need to work or they could not stay in school. They cannot save enough to put themselves through school, as there is not enough money in their villages to save any, and education has not yet advanced in importance, as far as the families of these men are concerned, for them to put their money into it.

Three native teachers teach in the Institute. They are graduates of the school. Their pay is very small—about $1.50 per week. In spite of the small sum, we could not get along without them.

HERBERT SMITH.

Bolenge, Africa.

College Girls Make Themselves Useful

Several months ago the college girls of Japanese Christian Institute, Los Angeles, California, organized a club which they call "Kayan." This club has done a great deal of social service work. It is now decorating a girls' clubroom in the church and plans to take charge of a young people's reading room. It now has eighteen members. These girls have made a name for themselves as cooks, after serving a dinner for the Japanese Y. M. C. A., at which time they made $12 for their treasury.

A Leper No More

I have just had a unique experience. I dismissed a leper as "cured." He came in just before I started on furlough, the most emaciated, disfigured, spotted, ulcerated individual you could possibly imagine. He has been under almost constant treatment ever since and now has not a spot or sore anywhere. His ears and facial expression are almost returned to normal. He is the only case I know of that has actually stayed by the treatment long enough for a cure. So often they come too late or become discouraged after a few months and go back home. It seems to me that Wema is ripe for a real medical work if a doctor could be here.

GOLDIE ALUMBAUGH.

Wema, Africa.

High School Registered With Government

Miss Lillian Collins reports that the Girls' Senior High School has been registered with the government, and that Coe Memorial School is rejoicing over the official notification from the Provincial

Board of Education. Miss Collins writes: "The Nanking Bureau has yet to approve, but we do not anticipate any trouble in the matter. This completes the registration of the whole school and is the result of much hard work for the past two years. We shall give a few feasts now to celebrate the event and shall invite the educational leaders and the City Fathers."

A Persevering Congregation

First Church, Baton Rouge, Louisiana, was organized July 1, 1927. Had it not been for the support of the United Christian Missionary Society it would have been impossible to remain on in the work here.

There is a church membership of 200; an educational building worth $12,500 on a lot that cost $8,000 in the center of the city. The Post Office and Capitol are only a few blocks away. We owe $8,500 on building and are expecting to pay at least $1,000 this year.

I. BOYD WENGER, pastor.

Baton Rouge, Louisiana.

Young People Active

The young people of Central Church, Calgary, have been very active this winter. The boys and girls meet separately twice each month in the Excelsior and Wohelo clubs respectively. On Sunday evening the Swastika Young People's club meets after the service. The boys' club won the city Interchurch basketball championship recently and were finalists in hocky, losing the championship in an overtime game. The girls are furnishing and decorating the young people's classroom and are holding a play and concert on April 7 to help in this. The Swastika Young People's club took charge of the one-week Easter special meeting with Tom Ransom, minister of the Lethbridge Central Christian Church as speaker.

H. B. STAINTON.

Calgary, Alberta, Canada.

Nanking South Gate

The South Gate Community Association has just finished its financial and membership campaign. Over $700 has been raised which nearly doubles any previous effort. This assures our full community program for the year with more funds available than when mission subsidy was received. The reporter says: "Our Community House with its game room, reading room, and gymnasium is in daily use and provides a social meeting place for many. For the past few months we have been successfully carrying on a clinic with the help of the Nanking Women's Club. This spring we plan to carry on a popular education evening school for adults. There will be regular community meetings during the year; sometimes we shall have educational lectures; at other times there will be plays, musical programs or movies. Our popular roof-garden teahouse will be opened during the hot summer months. This month we have been promoting vaccinations and this will be followed by health campaigns and various sorts of health education. Recently we collected several hundred suits of clothing and shoes to be sent to North China and the Manchurian refugees."

Along the Home Missionary Trail

The Florence, Arizona, church, our only one in the entire Gila River Valley between Coolidge Dam and Yuma, is served by Otho C. Moomaw, state secretary, with pastoral work among pioneer ranchers in a radius of forty miles. It is fifty miles to the next congregation. With adequate support membership in this mission could be doubled.

Emergency Hospital Number Five

We do not know when or how this war is to end. Sick and wounded are being shipped to Asunción by the hundreds almost every day and fresh men are being sent as rapidly as possible. We have 130 in the Allen-Stone Building right now and they are asking us for more room, so we shall probably remove the seats from the auditorium. The war is a crying shame and a terrible crime. The Paraguayans seem to appreciate greatly our willingness to help by offering the use of the building. They have built an emergency kitchen alongside and Colegio Internacional is now known as Emergency Hospital No. 5.

ARTHUR E. ELLIOTT.

Asunción, Paraguay.

Japanese Girl Reserves

The Senior Girl Reserves Club in connection with our Japanese Christian Institute, Los Angeles, California, is the largest club of the kind in the city and is outstanding for its program and activities. It took part in a carnival arranged by all the clubs in the city and made for itself $41. The group now has $65 in the bank and intends to send several girls to the Y. W. C. A. Conference at Asilomar this summer. A Korean girl has recently joined the club and is attending church regularly.

Hidden Answers

1. What is the significance of June 18?
2. What three churches have met their Pension Fund goals?
3. What is the record of East Dallas, Texas, church in WORLD CALL subscriptions?
4. What was the cry of the *lokole?*
5. What missionary has just died?
6. Where was a leper pronounced cured?
7. Why did the Chinese "school" started by junior missionaries, close so abruptly?

Just Life or the Abundant Life

A few days ago a little old woman was brought to the dispensary late one afternoon. On examination I found both tympanic membranes perforated and a profuse purulent discharge from each middle ear. This had been quite successfully bottled up with some sort of oil mixed with various native remedies and stuffed into the ears. I cleaned them out as carefully as possible and put in some medicine to lessen the pain. In the meantime I had noticed that she had a cataract in each eye and examination showed that she could just count fingers at three feet. I told her that as soon as the ears were better we would operate on her eyes so that she could again see. Her relatives promised to bring her every day for treatments.

Next morning we had a full dispensary. I saw my little old woman and directed a nurse to treat her ears. About one o'clock as I was wearily writing a last prescription I saw a patient little patient quietly squatting by the door. As I looked up her husband nudged her and said, "The Buri Doctor Miss Sahib is here." She got up immediately and taking the heavy silver ornament from her neck (the one and only silver thing she possessed), she brought it and laid it at my feet, and bending low said, "Miss Sahiba, save my life." She was offering me the only valuable ornament she had to cure her physical deafness and blindness.

To treat the physical ills of these simple trusting people who crowd around us daily, is only the beginning. As they wait for medicine or treatment how eagerly they listen to the stories of Jesus, that wonderful physician, who gave himself that *all* might have life and have it in abundance.

DR. H. H. NICHOSON.

Bilaspur, India.

News Notes From Nanking

THIS spring in our Chung Hwa Christian Girls' School, Nanking, there are 321 in the high school department, 229 in the primary department and fifty-eight in the kindergarten, a total of 608 students. There are 179 in the boarding department, which is limited to high school students. About $19,000 has been received for fees and tuition for all departments this semester.

During the first two weeks of the semester the high school students have made more than three hundred padded coats for the Chinese soldiers in the northeast. The material was furnished by the Woman's Relief Society of Nanking.

A committee of the Student Council is responsible for a daily news bulletin of national and international events, which in view of the doings of the League of Nations and the crisis in the northeast of China, is meeting a hearty response from the student body.

CAMMIE GRAY.

Nanking, China.

Making the Summer Count

Missionary Materials and Methods

Summer Schools of Missions

GOING to school in the summer is popular, especially when the school is beside some lake or on some old elm-shaded campus or in the mountains or beside the ocean. And when those things become part of the school, so that evening vespers are one with the hush of nature at the close of day, or so that games, hikes or swimming have a recognized part in the program of activities, and one studies with a sense of relaxation and of being recreated by one's surroundings, then indeed is summer made to count.

That is what happens in the summer conferences and summer schools of missions which are becoming increasingly popular. They are scattered from north to south and from east to west. Somewhere there is one within your reach. And this paragraph is addressed to the adults of the church, who can find, along with that change which they so badly need—change from work and everyday surroundings—a chance to fit themselves better for service in the kingdom.

In the columns below you will find a list of such schools. It is not an exhaustive list, but it includes the conferences scheduled by the Missionary Education Movement and those which report to the Council of Women for Home Missions, and the Federation of Women's Boards for Foreign Missions. There will be others, but this will give you an opportunity to see the possibilities.

Conferences Connected with the Missionary Education Movement

Asilomar, California—August 5-12. This is the twentieth anniversary of the Asilomar Conference and a special program of great interest is being planned.

Missionary Education Conference—Blairstown, New Jersey, July 3-14. This will continue the Silver Bay Conference, and will be held in conjunction with the New Jersey School of Methods in Christian Education at Blairstown. A very attractive group of courses is offered.

Conferences and Schools of Missions Affiliated with the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions of North America, 1933

Bethesda, Ohio—July 10-14
Miss Mary I. Scott, 310 Tomlinson Avenue, Moundsville, W. Va.

Boulder, Colorado—June 22-30
Mrs. J. Roy Smith, 1045 South University Avenue, Denver, Colorado

Dallas, Texas—October 1-6
Mrs. W. B. Bailey, 3403 Knight Street —Interdenominational School of Missions

Houston, Texas—October 16-20
Mrs. Charles B. Mohle, 2309 Robinhood Road, Houston, Texas

Kerrville, Texas—About August 10-17
Mrs. George A. Sprague, 319 East Twelfth Street, Dallas, Texas

Lake Geneva, Wisconsin—June 26-July 3
Mrs. Henry Harmeling, 6131 Archer Avenue, Chicago, Illinois

Minnesota (Minneapolis and St. Paul)—First week in June
Mrs. J. S. Leavitt, 1693 Ashland Avenue, St. Paul, Minnesota

Mount Lake Park, Maryland—July 25-31
Mrs. F. I. Johnson, 156 Fifth Avenue, New York City

Mount Hermon, California—July 7-14
Mrs. W. S. Angwen, 1336 Clemens Road, Oakland, California

Northfield, Massachusetts—July 7-15 Home and Foreign
Mrs. Virgil B. Sease, Parlin, N. J. and Mrs. John Cratty, 923 S. 26th Street, Philadelphia, Pennsylvania

Southern California—Last full week in September
Mrs. T. M. Buley, 800 Rome Drive, Los Angeles, California

Warren, Ohio—September 12-19
Mrs. George Konold, 314 Scott Street, N. E., Warren, Ohio

Washington, D. C. (Date not yet decided)
Mrs. William L. Darby, 123 The Ontario, Washington, D. C.

Wilson College, Chambersburg, Pennsylvania
Miss Martha C. Hartman, 420 South 45th Street, West Philadelphia, Pennsylvania

Winona Lake, Indiana—June 21-26
Mrs. Newton F. Fink, 1114 Grant Street, Evanston, Illinois

Chautauqua, New York (Home) August 13-18
Mrs. Orrin R. Judd, 234 Washington Avenue, Brooklyn, N. Y.

Chautauqua, New York (Foreign) August 20-27
Mrs. F. I. Johnson, 156 Fifth Avenue, New York City

Young People's Conferences

THEN we come to a very important matter, which is the question of attendance at Young People's Conferences. It is one of the finest places for training our young people. Good times? Yes! But also a serious and strenuous period of training. There are missionary education courses offered in every conference. The spirit of missionary endeavor is found in every course, whether it be specifically on the subject or not.

We cannot give a list of those conferences here. They are already in touch with you, hoping that you will have some of your young people there. This year, more than ever, when some of our older young people are unable to find work and have time upon their hands, do we have a golden opportunity to make the summer count for them and for the church. Their vision may be broadened, their ability harnessed up to a real task in the church, their confidence increased by spending some time really studying the problems and the way to handle them. Make the summer count for leadership with your young people.

Then when they come home use them. Do not expect a youngster still in high school to be able to take over your Primary Department. You would not ask Johnny to teach reading in the grade school, just because he has finished his first year of high school English. But use those youngsters just the same. Your girl who loves books may organize a story hour or a library hour for the younger children. Your Eagle Scout may be able to help conduct an hour in which service activities are undertaken by the Junior boys, much better than the teacher of the Junior Department who has never done a thing with his hands. The girl who took the course in worship ought to be able to render real assistance in developing some real worship services in her department in the Sunday school. The boy who served on the recreation group may plan some parties that are a real contribution to the social life of the group he belongs to in the church school.

Summer and the Boys and Girls

How shall we make the summer count for our children? Well, there are a number of things that are possible. First is the vacation school. If there is one in your church, your support of it will encourage the leaders and mean that your boys and girls receive the benefit of it. But if there is not a vacation school there are some things which may still be done. A once-a-week meeting for six weeks, using one of the course books on China or on the American Indians, would be greatly enjoyed by the children, and would mean a great deal to them. They would have all the week to carry out the activities and the reading suggested, and could even meet oftener to do the special things they might want to do in connection with the course. If nothing more can be done than to have a library hour, once a week, with books for the children to read, if you have enough, or a storybook to be read aloud to them if you are limited. Turn to the page of helps for leaders of children's groups in this issue of this magazine for specific suggestions along the line of reading materials.

Helps for Leaders of Children's Groups

WHAT shall we have our children read this next year? For read they will. Are we going to let their reading be guided by the chance judgment of some other child who has read the book? Are we going to let all the Christian attitudes which we have worked so hard to inculcate be destroyed by the vivid and convincing portrayal of the worst in other races and peoples set over against the best that is in our own? Part of the problem as well as part of the opportunity of Christian leadership and training of children is in the careful selection of books which will build and not destroy—of books which will help to bring in the kingdom of heaven upon earth. Books need not all deal with missions. There are books which create a friendly appreciation of children of other lands and races. There are books which draw pictures of other ways of doing and other ways of living. There are books which tell of the best that is to be found in other races and nations than our own. Some of these books are in your public library. Some are in your Sunday school department libraries. Some are owned by individuals. We hope that at least some of the books listed below are made available to your Junior and Primary children this year and that each year sees more of these books being read by our boys and girls.—Grace W. McGavran.

Reading List for Primary Children

1933-1934

America

Friends of Ours—Colson, 75c
The World in a Barn—Warner, $1.25
The World on a Farm—Warner, $1.00
Windows Into Alaska—Warner, 75c

Africa

Children of the Chief—Entwistle, 50c
The Call Drum (children's edition)—Entwistle, 60c

China

Chinese Children of Woodcutter's Lane—Holton, 85c
Fragrance and the Others—Entwistle, 60c
The Yellow Friendly Book—Entwistle, 40c

India

Creatures Great and Small—Entwistle, 60c
On the Road—Entwistle, 60c

Japan

Little Kin Chan—Converse, $1.00

General

The Blue Friendly Book—Entwistle, 40c

Reading List for Beginners

1933-1934

The four- and five-year-olds love books and will listen to the reading with great pleasure. There are some books especially designed for them. Every beginners department should have the following if possible.

Africa
Kembo—50c

China
Wee Wong—40c
Ah Fu—50c

India
The Three Camels—50c

Japan
Mitsu—50c

Palestine
Esa—50c

South Seas
Babo—50c

There is a picture game series, too, which little children love. There are three of these available and they sell for 20c each. They are

An African Picture Game
Wen Bao's Picture Game (China)
The Picture Game of Prema (India)

Reading List for Junior Boys and Girls

1933-1934

General—America

Uncle Sam's Family—McConnell, $1.00
Stories of Brotherhood—Hunting, 75c
Mr. Friend O'Man—Stocking, cloth 60c; paper 40c
Stay at Home Journeys—Osborne, cloth 60c; paper 40c

Mexican-Americans

Jumping Beans (storybook edition)—McLean, $1.00

American-Indians

Nayka, the Indian Boy—Lybach, $1.00
Three Arrows: The Young Buffalo Hunter—Young, $1.00
Waterless Mountain—Armer, $2.50

General—Foreign

Friends in Strange Garments—Upjohn, $1.75
Open Windows—Entwistle, cloth 75c; paper 50c
The Treasure Hunt—Seebach, cloth 75c; paper 50c
The Pedlar's Pack (poems)—Garlick, 75c

Africa

The Two of Us in Africa—Rittenhouse, $1.00
Livingstone the Pathfinder—Mathews, $1.00

China

The Blue Highway—Owen, $1.50
The Honorable Crimson Tree—Ferris, 60c; paper 40c
The Spirit of the Street—Holton, $1.00
Three Boys on the Yangtse—McKinley, special $1.00
Young Fu of the Upper Yangtse—Lewis, $2.50
Ling Yang—Thompson, cloth $1.00; paper 50c

India

Goal—Miller, 50c
Wonderland of India—Rockey and Hunting, cloth 65c; paper 40c

Japan

Aunt Kathy Tells Us—Long, $1.00
Where Day Dawns—Madden, $1.50
Chopsticks and Clogs—Madden, $1.00
Treasure Flower—Out of print

Mexico

Jumping Beans (storybook edition)—McLean, $1.00
The Burro's Moneybag—Thomas, $1.00
The Mexican Twins—Perkins, $1.00

Philippine Islands

The Filipino Twins—Perkins, $1.00

Puerto Rico

Porto Rican Neighbors—St. John, $1.00

South America

Land of the Golden Man—Ferris, cloth 60c; paper 40c

World Peace

Cease Firing—Hulbert, $1.50
Never Again—$1.50

Reading List for Teachers of Children

1933-1934

The first item on the reading list for teachers and leaders of children's groups is simple. It consists of any or all of the books which your particular age-group are reading from the lists which have preceded this.

In addition may we recommend several which you will find worth reading. If you can read but one book on missions this year, read *God's Candlelights*, by Mabel Shaw, $1.00. It is a book which will give you inspiration for your own work with children for it is the record taken from letters, of the work of a woman of insight and charm and spiritual depth, with the children of an African forest. It will make you laugh, as you have laughed with delight at your own children. It will bring tears to your eyes, as you have been moved by the pathos of childhood facing a world to them a puzzle here at home. Read it, for it will enrich your life, and make your understanding of God's message for all children everywhere, more deep.

Read the book listed under China for your older Juniors, *Young Fu of the Upper Yangste*. You will not soon forget the picture of Chinese life. You will find that you are readier to understand some of the problems which face our Chinese brothers and sisters. For the same reason, read that delightful new story (by the author of *Lady Fourth Daughter*) *Mai-Dee of the Mountains*. You will find it among the new books of your missionary society. Borrow and read it.

Read at least one book on missionary methods among the children of your age-group. There are some which are not so new but which will give you much help.

The Missionary Education of Beginners—Moore, $1.00
The Missionary Education of Primary Children—Stooker, $1.00
The Missionary Education of Juniors—$1.00
Educating for Peace—Lobingier, $2.00

Course books of all sorts, for Primary and Junior.

Program Helps for Junior Leaders

THESE suggestions depend on the material which you will find in *Junior World* for June 4. There are three pages of content material for the Junior meetings and suggestions for procedures. Do not attempt to build your Junior programs upon these *suggestions for using* that material. Secure at least one copy of *Junior World*. The cost is 75c for a single subscription which comes to less than 2c for each meeting, besides giving you all the story material for use at other times, and as extra reading material for your Juniors.

June 11: *Our Church in China*

This is the last of our six studies of China and our mission work there. We have taken a look at China, at our school work, our evangelistic work, our medical work and our leadership there. The result of these years of effort is the establishment of a church in China which is working with our missionaries for the further extension of the kingdom.

There are paragraphs which may be read and the questions which occur in them should be discussed at the time that the question comes. That is, it is not intended that a complete paragraph should be read and then all the questions answered, for the understanding of the rest of the paragraph may depend on the time which is taken for thoughtful consideration of the question. As leader-in-reserve, you will want to have made yourself rather familiar with the answers to those questions, and to know whether some of the materials on China which have been given in the last six months will, when recalled, help to answer the question.

Some of the paragraphs have no questions. Have various Juniors prepare reports giving the content of these in their own words. Have one Junior prepare a map of China with our mission stations marked upon it. This map should be large enough for all to see. If your group is a small one, arrange the chairs around a square, and have a map of China drawn on the floor. If the floor is a wooden one this can be done with chalk, or if there is a carpet use lines of navy beans. The child who makes the map might like to tell all he can find out about what our church is doing in each place. It would make a fine summary.

Use the poem by Edna K. Settlemeyer found on another page of the King's Builders' Section, sometime in your meeting. It speaks of the meaning of the temple in the life of the Chinese people. You may make some brief comment in introducing it, on how much more the church, with its worship of a Father who loves his children must mean to those people of China. Some one of your Junior girls will be glad to learn the poem and give it from memory.

Vacation School Courses
Primary
Off to China
Children of the Great Spirit
Junior
New Joy
Many Moons Ago and Now

We want our boys and girls to know something of our Junior missionaries. We are starting in this number of *Junior World* to have some articles about them. The information given by Mrs. Corpron about the hospital work and the further story about the child who had a harelip and who came to our Luchowfu hospital may be told briefly, or if the children have read them, recalled, and some comments made by the group.

Information is a part of missionary education, but it is as important to habituate the children in knowing what they want to know and in developing the habit of interpreting the information in such a way as to make it living and vivid.

June 18: *What Jesus Says About Being Happy*

There is a little book printed in England which is called, *The Happy People*. It is a series of stories about people of various lands who have exemplified in their lives one of the Beatitudes. It is a way of thinking of those well-known verses which may make their meaning more clear to the children—more a part of our everyday life.

When the time comes for it, follow the suggestion given by Miss Adams that the verses be read using the word "happy" instead of "blessed."

The topic is one which lends itself to ready discussion. There is plenty in personal experience which every child can contribute. The things which are suggested are thought-provoking and should lend themselves to a lively discussion.

June 25: *What Jesus Says About Forgiveness*

This discussion may be very helpful. Juniors do tend to hold grudges. They also tend to be very positive that people intended to do mean or ugly things. It is a fine thing when a group or individuals can make it their rule to put the best interpretation on actions of other people.

The questions and things to do, suggested in the *Junior World* columns will provide ample basis for discussion if the answers are complete and sincere. If discussion seems to lag, ask for illustrations from life at school or on the playground where similar things have happened. Or make up some problematic cases yourself and let the group decide what the persons involved should have done. This type of discussion depends on its being a real difficulty to decide that the Christian course of behavior is to be followed, not because of ambiguity in what the Christian thing to do is, but because custom, or inclination, is very strongly lined up on the other side.

Miss Adams refers to the story of a little Mexican girl. You may have that story in full in your source book of missionary stories which you have been building up from *Junior World* back issues and from the free Special Days pamphlet, *Jesus the Friend of Everyone*, and from the free packet on the children's Special (Mexico last year, and this year China). If so, you may care to read that story to the children at this point. They may like to make various endings to the story and decide which is the Christian one. The story is true and the choice was the girl's own.

July 2: *Honesty in Word and Work*

Another way of stating this topic would be "Playing Square," and the discussion might be based on the idea of doing the square and fair thing in relation to oneself and one's own development, to others individually, and to the group. Bring out if possible, as the discussion follows the lines indicated in the *Junior World* columns, the need of honesty which is positive and creative rather than merely negative. For example—the group may agree that one should not cheat in an exam. But that is merely refraining from dishonesty. The question goes deeper. Is it cheating to permit another child to copy the answers to one's arithmetic problems? Is it cheating to get older sister to do those problems for one? What does it do to the ability of the child in either case to do the next group of problems? Is it honest, just because it makes one feel proud of one's own knowledge to weaken the ability of the other child by doing his work? On the other hand there is the question of helpfulness. Have the group work out what *would* be an honest thing to do. John has been in a school which is not very good. He finds division very hard. What will a real friend do? Give him the answers so he will get a passing mark? Refuse to help him so he will study hard and catch up? Or have him do each problem aloud, explaining what the process is, each time John makes a mistake, and then having him do the example over till he has mastered the problem for the day? Of course, one cannot put the multiple choice question to your group in a case like this for the right answer is obvious. But one *can* lead the group to arrive at an answer something like the last one, and to eliminate the other two as they consider the consequences to John.

If the time seems ripe, you might give a few moments for each child to think of one place in his own life where he is not being as strong along these lines as he may be. Then have silent prayer in which each asks God's help in being truer and stronger to follow Christ's way in conquering that fault.

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Board of Education Meets

(*Continued from page 33.*)

Illinois Disciples Foundation

On March 12 our girls from Bethany Circle organized house, presented a program, "Our Assyrian Guest," which was built out of the twenty-third Psalm. The girls handled the entire evening's program, furnishing special music and devotion.

Hugh W. Headlee, for three years a teacher in the American College at Cairo, Egypt, spoke on March 19 of his experiences there and of the Egypt that he saw.

On the program for March 26, whose subject was "Christ in Nature," Mrs. John H. Buchholz, wife of Professor Buchholz of the botany department in the university, gave an illustrated lecture on colonial gardens.

Mrs. Julia Taft Bain, author of the recent book, *Tad Lincoln's Father*, will not soon be forgotten by those who heard her on April 2 tell of her childhood memories of the man all Americans revere. Mrs. Bain around the age of sixteen was often at the White House because her brothers played with the Lincoln boys, and because Mrs. Lincoln became very fond of her. She gave a slant into those dramatic times that could never be found in histories.

"The XII," honorary group of twelve students with outstanding activities in the Foundation is chosen every year. Robert K. Green, Litchfield, Illinois, is president of the group. Only students of junior, senior and graduate standing can be chosen. Forty-eight students have been honored by election to this group since it was founded.

Lynchburg College

A large delegation of students and faculty members represented Lynchburg College at the Fourth Annual Conference on Militant Pacifism held in Washington Saturday, April 22. Those attending the conference from Lynchburg were M. E. Sadler, Estella K. Cochran, Marion Baker and Dorothy Scroggan, faculty members, and Dorothy Ely, Allen Stanger, Hilda Koontz, Mildred Hall, Winifred Watson, Adelia Lewis, Rose Kovacs, Dewitt Evans, Joe Smith, Allen Lewis and Earl Davis, students.

Donald Snodderly was elected at the meeting of the International Relations Club Thursday, April 20, to head the organization during the coming year. Rose Kovacs will serve as vice-president, Hilda Koontz as recording secretary and treasurer, and Eugene Scott as corresponding secretary.

At the Easter vesper service which was sponsored by the Paderewski Club, the combined college chorus directed and accompanied by Miss Ruth M. Root, presented "Olivet to Calvary" by Mauder. This cantata portrays the events in the life of Christ from the triumphal entry into Jerusalem to the scene at Calvary.

A Thrilling Story of China Today

MAI-DEE OF THE MOUNTAINS

By MARY BREWSTER HOLLISTER

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STONE LECTURES, PRINCETON, 1932-1933

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Solo parts were taken by Mrs. Lucile Caldwell, Miss Martha Sheffler, sopranos; Charles Byrd, tenor; Edrick Candler, baritone, and Jack Cutler, bass.

Friday, April 7, at chapel services in the Auditorium, the seniors wore their caps and gowns for the first time this year, and Dr. Robert McGill of the St. John's Episcopal Church in Rivermont brought the message.

Phillips University

Elmer Lucas, formerly a teacher in the department of geology in Phillips, returns next year after a three years' leave of absence, in which he is completing his work for the Ph.D. degree. Next September he will become the head of the department of geology.

April 21 was clean-up day for Enid. The students of Phillips secured a holiday for all students and the time was spent in beautifying the campus. The planting of additional shrubbery and other improvements add much to the appearance of the campus.

During the coming year five lecturers have been added to the teaching staff of the Bible College. E. W. Harrison, pastor of University Place Church, will deliver thirty-five lectures; Harry Ice of Bartlesville, Claude Hill of Tulsa, Claude Miller of Hutchinson, Kansas, and Frank Lowe, Jr. of Wichita, Kansas, will each deliver eight lectures.

The speakers for commencement at Phillips University will be Frederick Condit of Eldorado, Kansas, who will deliver the baccalaureate sermon, and Honorable Victor Murdock, editor of the *Wichita Eagle*, a former Congressman, will give the commencement address.

Report of Pensions and Ministerial Relief

March 7 to April 30, 1933

I. Age Retirement

R-136. Age sixty-six, forty-four years in the ministry. Due to the fact that the 8% dues were incomplete, the pension was reduced to $246.71 per year, $20.56 per month. Total dues paid $572.13.

R-317. Age seventy-four, forty years in the ministry. Since no 8% dues were paid, the pension was reduced to $228.70 per year, $19.60 per month. Total dues paid $65.

R-138. Age sixty-six, over forty-three years in the ministry. Due to a low salary basis during membership the pension was reduced to $149.45 per year, $12.45 per month. Total dues paid $149.45.

R-139. Age seventy-one, forty years in the ministry. Since the 8% dues were not completed, the pension was reduced to $223.99 per year, $18.67 per month. Total dues paid $104.51.

R-140. Age sixty-eight, forty-three years in the ministry. Because of a low salary basis during membership, the pension was reduced to $218.40 per year, $18.20 per month. Total dues paid $203.70.

R-141. Age sixty-five, over thirty-nine years in the ministry. Due to the fact that no 8% dues were paid and the salary basis during membership was low, the pension was reduced to $189.83 per year, $15.82 per month. Total dues paid $56.25.

II. Widows' Pensions

W-38 (A). Death benefit of $1,000 paid. The widow's pension will be $300 per year, $25 per month. Three minor children will each receive $100 per year each. Total dues paid $671.98.

W-39 (R). There was no death benefit because the member was receiving an Age Retirement Pension. The widow's pension is $126 per year, $10.50 per month, which is one-half the amount the member was receiving.

W-40 (A). Death benefit of $1,000 paid. The widow's pension will be $300 per year, $25 per month. Total dues paid $363.53.

W-41 (A). Death benefit of $238.10 paid. The widow's pension will be $119.80 per year, $9.98 per month. A minor child will receive $23.81 per year. These benefits are less than the maximum because of incomplete 8% dues. Total dues paid $99.06.

W-42 (A). Death benefit of $1,000 paid. The widow's pension will be $300 per year, $25 per month. Total dues paid $507.15.

NOTE: Including the above list there have been twenty-two Age Retirement Pensions, two Disability Pensions, six Death Benefits, nine Widows' Pensions, and four minor Children's Pensions granted since January 1, 1933.

III. 1919 Pension System

Age Pensions beginning at 65 without regard to retirement, dues having been paid according to age at enrollment.

No. 73. $250 per year, $62.50 per quarter, total dues paid $1,118.74.

No. 74. $250 per year, $62.50 per quarter, total dues paid $1,171.19.

No. 75. $250 per year, $62.50 per quarter, total dues paid $1,273.52.

NOTE: Pensions of three other members of the 1919 System have been begun since January 1 and two Widows' Pensions, No. 48 and No. 51, of $150 per year each, $37.50 per quarter.

IV. Ministerial Relief

Seven names have been added to the Ministerial Relief roll, M R 1101. M R 1102, M R 1103, M R 1104, M R

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Courses leading to Regular Theological Degrees, Cost Reasonable
July 5 to August 11 - Two Terms 15 Days Each - Interdenominational
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SCHAUFFLER SCHOOL, A COLLEGE FOR WOMEN
Three Courses: Religious Education, Missionary Training, Social Work.—Degrees of B.S. in R. E. and B.S. in Social Work. International—Interracial—Interdenominational; Scientific in Method; Evangelistic in Spirit. Rev. Neil Crawford, pastor West Boulevard Christian Church, one of faculty.
Terms Moderate. Generous Self-Help for those in need. Write R. G. Clapp, D.D., 5115 Fowler Ave., Cleveland, O., for literature or Catalog. Checks solicited for current expenses and endowment.

Hunky Dory Farm
A Family Resort for Christian People
Vacation Land Is Calling You
Off the beaten trail. Devotional service every Sunday morning after breakfast. Home of the big, gamy black bass. Thirty fine fishing lakes. Indian trails through the forest. Safe sand bathing beach, clear water. Central dining and recreation halls. Modern cottages with large, screened porches, running water and electric lights. Resort and farm attractions. Home cooking. Chicken dinner every Sunday. References. Booklet. Mr. and Mrs. C. L. Wilcox, Balsam Lake, Wis.
Rates $14.00 to $21.00 per week

Receipts for Ten Months Ending April 30, 1933

United Christian Missionary Society

From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	$133,353.25	$ 62,734.67*	$ 689.35	$ 2,392.28*
Sunday Schools	129,662.43	66,401.69*	28.87	134.38*
Christian Endeavor Societies	3,052.17	1,272.33*		
Missionary Organizations	244,716.89	102,863.95*	453.25	473.56*
Individuals	25,533.84	628.25	3,823.75	2,574.61*
	$536,318.58	$232,644.39*	$ 4,995.22	$ 5,574.83*

From Miscellaneous Sources

Bequests	$ 14,703.51	$ 8,877.76	$ 11.68	$ 7,516.98*
Interest (U. C. M. S.)	51,476.44	10,534.35*	2,578.55	830.89*
Interest (Old Societies)	19,711.50	15,136.19*		
Gifts from Old Societies	31,329.85	7,842.17	14,004.81	26,751.17*
Home Missions Institutions	39,973.24	10,443.89*		
Benevolent Institutions	46,632.96	11,367.14*		164.37*
Foreign Field Receipts	141,916.48	29,665.59*		
Annuities			5,817.35	5,116.35*
WORLD CALL Subscriptions and Advertising	29,181.42	1,936.10*		
King's Builders		547.46*		
Literature	17,929.14	7,366.03*		
Miscellaneous	24,403.25	1,951.80	12,568.39	3,993.80
	$417,257.79	$ 68,325.02*	$34,980.78	$36,385.96*

Board of Education

Churches	$ 23,751.83	$ 5,277.17*

*Decrease.

1105, M R 1106 and M R 1107, for a total of $85 per month, making the total monthly payments to 369 persons, $5,066.15 or $60,793.60 per year.

Special Ministerial Relief payments in this period have been 10, totaling $282. Since January 1 there have been 22, totaling $642.

Total of Ministerial Relief payments January 1 to April 30, $21,857.50 to 420 ministers, missionaries and widows.

V. Grand Total

Pensions and Ministerial Relief paid to 769 beneficiaries, January 1 to April 30, 1933, $51,536.72.

PENSION FUND OF DISCIPLES OF CHRIST

Box 1635
Indianapolis, Indiana

For the Church School Worker

For the Superintendent:

Editorial, page 3
The Month Among Disciples, page 4
The Hunger Fighters Carry On, by Imogene Mullins, page 7
"Kept," by George A. Campbell, page 9
Twentieth Century Saints (Book Chat), by C. E. Lemmon, page 11
Our Continuing Program, page 12
1933 to Determine Fate of 18th Amendment, by J. A. Crain, page 14
Around the World With Christ, by Miss May F. Frick, page 19
Listening In, by J. A. Crain, page 21
Looking Ahead, by W. F. Rothenburger, page 22.
Station UCMS Broadcasting, page 31
Missionary Materials and Methods, page 41.

For the Teacher of Adults:

Editorial, page 3
The Month Among Disciples, page 4
The Hunger Fighters Carry On, by Imogene Mullins, page 7
Our Continuing Program, page 12
1933 to Determine Fate of 18th Amendment, by James A. Crain, page 14
Around the World With Christ, by Miss May F. Frick, page 19
Listening In, by J. A. Crain, page 21
Station UCMS Broadcasting, page 31
The Missionary: Then and Now, W. W. Haskell, page 26
Making the Desert to Bloom, by Florine Cantrell, page 29
Report of Pensions, page 46
Missionary Materials and Methods, page 41

For the Teacher of Young People:

Editorial, page 3
When Love Found a Lonely Lad, by H. K. Kendricks, page 5
The Hunger Fighters Carry On, by Imogene Mullins, page 7
Our Continuing Program, page 12
1933 to Determine Fate of 18th Amendment, by J. A. Crain, page 14
My Chinese Friends, by Barbara Burch Carson, page 17
Around the World With Christ, by Miss May Frick, page 19
Listening In, page 21
Board of Education Meets, page 32
Echoes From Everywhere, page 39
Station UCMS Broadcasting, page 31
The Missionary: Then and Now, by W. W. Haskell, page 26
Making the Desert to Bloom, by Florine Cantrell, page 29
Missionary Materials and Methods, page 41

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Bethany Graded Lessons for Christian Sunday schools are absolutely faithful to the Scriptures. They use every pertinent scriptural verse. They not only teach the content of the Bible, but also give the students practice in applying its truths to their own problems.

This method makes it possible for them to be used with unusual effectiveness. They teach Christianity by taking simple, concrete situations, familiar to the pupils in everyday life, and through them driving home all-reaching principles.

This was the method which Christ always used and it is still the soundest method of teaching, for it approaches the pupil on his own ground.

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CHRISTIAN BOARD OF PUBLICATION
St. Louis, Mo.

WORLD CALL

The Last Page

Modern Proverbs

Speaking of the ten most beautiful words in the English language, how about this list: "Business is improving steadily so we are raising your salary."—*Duluth News-Tribune.*

The fellow who thinks himself a wit is usually half right.—*Springfield Union.*

We're not superstitious, but it would be very unlucky for thirteen people to eat at our table now.—*Atlanta Journal.*

We have been lured away from the old doctrines of faith and works, insists an eminent New York divine. Well, of course, it may be because a while ago we had the faith and got the works.—*Boston Herald.*

"Let Us Pray"

The Alabama Baptist prints the following anecdote, and it must be true:

A preacher, at the close of one of his sermons, said: "Let all in the house who are paying their debts stand up." Instantly every man, woman, child, with one exception, rose to their feet.

The preacher seated them, and said: "Now every man not paying his debts stand up." The exception noted, a careworn, hungry-looking individual, clothed in a last summer's suit, slowly assumed a perpendicular position.

"How is it, my friend," asked the minister, "that you are the only man not to meet his obligation?"

"I run a newspaper," he meekly answered, "and the brethren who stood up are my subscribers, and . . . "

"Let us pray," exclaimed the minister. —*The Congregationalist.*

Ringing

She (as they motored to the big city church): "Aren't these chimes melodiously beautiful? Such harmony! So inspiring! They thrill me!"

He: "You'll have to speak louder. Those confounded bells are making such a racket I can't hear a word you say."—*The Christian Register.*

A young hopeful sent a poem to a magazine entitled, "Why Do I Live?" The editor, after reading it through, returned the poem saying, "Because you mailed the poem instead of bringing it in person."

"You Can't Miss It"

"Straight on," replies the kindly granger
To me, a much-inquiring stranger,
'Until you come to Tompkins' Hollow
Across the bridge; and then you follow
The third turn, left. You pass two churches,
A school, a stand of paper birches—
How far? Eight miles 'tis mostly reckoned.
Then take the third—no, no, the second,
That's right, the second right-hand turning,
Where Cephas Brown is charcoal-burning,
And bear on left until you find it—
A small red house with woods behind it,"
To which he adds in faith implicit,
"You can't miss it."

And still I ask him searching questions,
While others add polite suggestions.
I draw a chart; with care I plot it.
They say, "That's it!" "All right!"
"You've got it!"
I go, obeying all instructions,
Pursuing roads that every truck shuns;
Yet unavailingly I travel
Through leagues of mud or sand or gravel,
Condemned by cruel Fate to go where
I lose myself six miles past Nowhere.
In shame that no excuse may soften,
I voice a truth, confirmed too often
And all the world may hear me hiss it:
"I *can* miss it!"

—*Arthur Guiterman.*

Doubtful Magic

The village magician stepped to the front of the stage of the local hall. "Will the gentleman in the front row kindly lend me his hat for the purpose of the next trick?" he asked.

The gentleman in question shook his head and clutched his hat firmly in his hands. "Not until you return the lawn mower you borrowed from me last summer," he replied.

For Beauty Rest

The solemn-looking man remarked to his friend: "I hope that you are not unmindful of the fact that we all have a duty to perform. We must combat the unrest which exists in the world."

"I'm doing my very best," said the other.

"How?"

"I manufacture mattresses."

"A good thing to remember
And a better thing to do,
Is work with the construction gang
And not with the wrecking crew."

Security All Round

George B. Young of Jerome, Ariz., is reminded of an Apache Indian who, wanting to take a trapping trip, asked a banker for a loan of $20. "How much collateral have you got?" demanded the financier. But presently the Indian got the $20, posting ten horses as security. Months later the red man returned to the bank with an enormous wad of money, from which he peeled a $20 bill for the banker. The latter suggested that he deposit the balance in the bank. "How many horses you got?" demanded the Indian.

When someone stops buying, someone stops selling.
When someone stops selling, someone stops making.
When someone stops making, someone stops working.
When someone stops working, someone stops earning.
When someone stops earning, someone stops buying.

—*Congregationalist.*

News

An oriental paper, having an English section, printed the following notice:

"The news of English we tell the latest. Writ in perfectly style and most earliest. Do a murder commit we hear of it and tell it. Do a mighty chief die, we publish it, and in border somber. Staff has each been colleged and write like the Kipling and the Dickens. We circle every town and extortionate not for advertisements."

—*The Schoolmaster.*

Economy

A certain social organization held its annual election of officers this week. It is the custom to change officers every year and this year, as usual, the meeting proceeded with the nomination of new ones. Before the election, however, a member called attention to the fact that 2,000 letterheads bearing the names of last year's officers were still on hand. Last year's officers were all reelected.

—*The New Yorker.*

Thrown In

Hotel Keeper: "Mr. McTavish, come out here and look at this marvelous rainbow."

Cautious Tourist: "How much extra is it?"

A Forehanded Hint

Old Gentleman (entering restaurant): "There's been no change here for some time."

Waiter: "Not under the plate, sir."

—*Humorist.*

Only June Is Left

Five months ago we set out to double the number of our readers.

In spite of terrific difficulties, we have increased our subscription list by 22%.

That is an amazing record—but it is not enough. To continue to publish this magazine for $1 we must have a larger circulation.

Now there is only one month left.—Has your church "doubled?"

At the end of June this coupon offer ends. It will not be renewed.

Send in the coupon today. Act now. Help your church double.

You will assure yourself of a year of interest and profit.

You will be building the Kingdom.

Every Month Around the World With

WORLD CALL

Save 50 Cents
Clip the Coupon Now

WORLD CALL COUPON

World Call is regularly $1.50 a year. Until June 30, 1933, we are offering it for $1.00 in an attempt to double our subscription list. This coupon has a cash value of fifty cents if accompanied by $1.00 for one yearly subscription to World Call. Clip and send to World Call, 222 Downey Ave., Indianapolis, Indiana.

Please send me World Call for one year. I enclose a dollar with this coupon.

Name _____

Street _____ Church _____

Town _____ State _____

Of Course You Care!

Opposite the name of your church in the Year Book is a space for contributions for our aged and disabled ministers and missionaries and their widows.

In heroic faith and self-forgetfulness these men and women of God devoted their lives to our service in Christ.

Of course you will do something toward saving them from utter neglect and abject suffering.

See the 1932 Year Book and pages 15 and 46 of this WORLD CALL for what has been done.

Of course you want your church to stand among the loyal.

June 18 is the Day of Action—A Day for Christ

PENSION FUND OF DISCIPLES OF CHRIST

BOX 1635 INDIANAPOLIS, INDIANA

Think What It Means---

—"to make Christ known, and trusted, and loved, obeyed and exemplified throughout the earth."
—to supply ideas and motives by which nations are shifting their compasses of life.

Missions---

—carry the gospel to every corner of the earth.
—advance His will throughout our continent.
—train childhood and youth in Christian character.
—show Christ's loving compassion by caring for the helpless and unfortunate.

This Is Our Continuing Responsibility

— Meet It by June 30 —

UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building - - - - - Indianapolis, Indiana

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS